

THE CHRISTIAN CENTURY

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Labor Appeals to Pulpit

Through Federation President, Samuel Gompers

From Illusion to Reality

By Rev. Frank W. Gunsaulus, D. D.

Christ Teaching to Pray

By Professor James Denney

Bethany and Pittsburgh

By Rev. Albert J. Saunders

A Plea to Christendom

Editorial

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William E. Curtis, the well-known correspondent, writes that the revolution of 1906 is practically forgotten in Russia. He says: "The peasants have been making good money for several years. They are saving it, and many of them are using every means within their reach, except education, to improve their condition. They have better homes and furniture than they ever had before; they are breeding up their horses, sheep and cattle; they are buying labor-saving machinery and the best seed in the market, and still have money in the bank." A small temperance movement has also made itself felt. "A benevolent society, of which the Duke of Orenburg, a brother-in-law of the czar, is president, is doing a great deal of good in supplying substitutes for saloons—temperance resorts and loafing places, where the peasants can spend the long winter evenings amusing themselves without getting drunk. Non-al-

coholic drinks are sold at these places, with a sufficient profit to maintain them, and they are now found in almost every village."

Five million of the new ten cent postal savings stamps have been completed by the Bureau of Engraving and Printing. Cards large enough to hold nine of the stamps will be sold at 10 cents each, thereby making a card with the nine stamps thereon worth \$1. The new two cent stamp which is to be placed as a frank on letters of official business with the postal savings bank has also been printed. It is said that these two new stamps are by far the most artistic ever printed by the government. The Treasury Department has received requests from 506 postmasters for the establishment of postal banks in their offices and from 1,003 banks making application to be designated depositories for postal savings funds.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

The Approach to Christendom

SHALL THE DISCIPLES OF CHRIST ADDRESS A LETTER TO THE CHRISTIAN DENOMINATIONS ON CHRISTIAN UNITY?

Dr. W. T. Moore signalizes his seventy-ninth birthday by writing a letter to his brethren, asking them to do so.

He reminds us that the Topeka Convention will be the first general convocation of the Disciples since their Centennial celebration last year. He declares that the first one hundred years of their history have demonstrated so ardent and fixed a devotion to the cause of unity that they have won the right to address the Christian world on this theme. And he believes the present state of sentiment throughout Christendom is such as to make this the nick of time.

Therefore, Dr. Moore proposes that the Topeka convention appoint a committee of seven to prepare and send an address to Christians of all denominations, urging upon them the duty of obedience to the will of Christ as expressed in his prayer for unity.

The Christian Century welcomes this proposal, and the natural warmth with which it is supported by this paper is increased by the sense that in so doing we are extending the most acceptable sort of birthday felicitations to the brotherhood's "grand old man."

We venture to believe, also, that no one more than himself would wish our advocacy of his proposal to be as discriminating and candid as we are able to make it.

The value of Dr. Moore's suggestion lies not in the bare fact that he proposes the sending of an address, but that he describes the kind of an address that should be sent—the only kind that will gain the ear of other Christians.

It is not a new thing for the Disciples to send overtures to other Christians on the subject of Christian union. From the day, forty years ago, when the fruitless call went forth for a Christian Union Conference of representatives of all evangelical denominations to be held in Louisville, to the present year, in which the President of the American Missionary Society issued to the clergy and editors of English and American Christendom a finely composed address on the "Unfinished Task of the Reformation"—from that day to this the Disciples have been issuing pamphlets and tracts and addresses and overtures on Christian union.

Despite this unparalleled prolificacy in issuing addresses on this theme, the plea of the Disciples is startlingly unknown. Not one of the overtures from this brotherhood has met with decent respect at the ecclesiastical courts of Christendom.

It may be admitted as perfectly true, as Dr. Moore says, that the Disciples have done more than any other religious people to foster the union sentiment. But this conceit is empty enough. Other religious bodies were not organized for the purpose of union, but of division. The Disciples were organized for the especial business of promoting unity by pleading for it and practicing it among themselves and with all Christians. It is scant praise, therefore, to say that we have done more than other religious bodies.

But why is it that our overtures have found their way in an unchecked stream into Christendom's waste basket? There are two answers. One is that in actual practice the Disciples have not seemed to exemplify the Christian union ideal any more plainly than the denominational bodies.

The other answer is that no single overture has yet been issued by the Disciples in a genuine Christian union spirit.

This is the answer that has to do with the proposed address to be authorized by the Topeka Convention, so we may pass by answer number one until some occasion calls upon us to consider it also.

Answer number two is a very blunt putting of the case. But the Disciples are a very blunt speaking folk and prefer to be spoken to in plain, unflattering terms.

The truth is that the long line of overtures on unity issued by the Disciples of Christ to their Christian brethren have been vitiated by the sectarian insistence upon something that has been called "our position." Such an overture naturally would be treated with no more consideration than would any other sect's invitation to all the rest to come and join it.

Usually this "position" has been stated as the restoration of New

Testament Christianity. This has been put forward with all the zest of a new discovery and a unique possession. But to the Christian leader of another fold this New Testament Christianity idea is a truism. He, too, and his church, are striving to restore New Testament Christianity as they understand it.

The difference between the Christian denominations and the Disciples of Christ is not that they are trying to maintain some other kind of Christianity than the New Testament kind, while the Disciples are trying to maintain the New Testament kind. The difference consists in a different understanding among all the evangelical bodies as to what New Testament Christianity is.

Does anybody think the Disciples care more for New Testament Christianity than Presbyterians or Baptists or Episcopalians? It is this gratuitous and impertinent assumption that has rendered our plea abortive and caused our overtures, even such a graciously worded appeal as that of President Peter Ainslie, to produce less conviction than irritation.

Now the significant thing in Dr. Moore's proposal is that the address to be authorized by the Disciples' convention shall be conceived and formulated in a Christian union spirit. He would have the address embody what he says "has been and still is the position of the Disciples," but only as a "contribution and a hopeful solution, at the same time asking for more light."

That is to say, if we may amplify and interpret his words, the Disciples wish the Christian world to seriously study the problem of union and to study it together; we, the Disciples, do ourselves wish to study it, to inquire afresh into the complex conditions of the modern church, to open anew the pages of God's word; and we wish to do this not in the privacy of our own sectarian chambers, but in the common class-room, side by side with all disciples who sit devoutly at the great Teacher's feet.

If the Disciples prepare an address in that temper and conveying that spirit, it will be received by Christians of all denominations as a message from God. And it will not return unto Him void.

But we see one danger in Dr. Moore's description of the letter he would have the convention authorize. It is the opposite defect to that which has characterized our overtures hitherto.

There are two kinds of appeals for union. One is sectarian—the "come to our position" kind of appeal. The other is sentimental—it sheds tears and whines over our divisions, but it opens up no pathway in which Christians may walk together.

The Disciples' appeal is neither sectarian nor sentimental. If the proposed overture is not to be sectarian neither must it be sentimental. What characterizes the Disciples' plea essentially is not a so-called "position" or "basis" of union, nor yet a vague emotion about union, but a positive principle of union.

The "position" upon which Christian union may be practiced is a variable one, progressively changing as new problems and new light arise. But the principle upon which union is to be achieved, and maintained when once it is achieved, is constant through all the changes of "position" or practice.

Our fear concerning the address defined by Dr. Moore's resolutions is that in avoiding the Scylla of sectarian presumption it would be lost on the Charybdis of sentimentality. There was never as at this hour so great a yearning for positive leadership in Christian union. It is no time to speak gingerly and apologetically. It is no time to state "our position" and then say we will not insist upon it. It is no time at the opening of a new century to belie our first century.

Rather is it a time to clearly reinterpret and firmly grasp the great deep meaning of our movement. The Disciples have the fundamental contribution to make to the enterprise of reuniting Christ's church.

Instead, therefore, of putting into the proposed address a so-called "position" and then withdrawing it, The Christian Century would urge that the convention leave out of the address all talk of "our position," and press in conscience-searching, vision-kindling words the great principle of unity by which the Disciples have sought, however blindly and even contradictorily, through one hundred years to answer their Lord's great prayer.

The Fall and Rise of Peter

"Allah is merciful." This is the answer Mr. William F. Curtis received when he asked a Mohammedan why he got drunk. The man admitted that it was contrary to the teaching of his religion but he was evidently of the opinion that Allah did not expect his commands to be taken very seriously. It is possible that some of us who think we are Christians have no better idea of God. The gospel of forgiveness is the gospel of upright conduct. None but a very stupid or a dishonest person will plead the mercy of God as an excuse for repeated sinning. The mercy of God in Christ assures us that it is worth while to make the fight for character.

Ignorance was one cause of Peter's fall. He did not know how insignificant were the opinions of the servants and officers in the court of the high priest. The game of politics can be learned from men in office and their dependents. It is safe to look elsewhere for the deeper movements of the spirit. Peter the fisherman had too much reverence for the official representatives of religion and not enough confidence in his own judgment. In his fear he forgot what he saw in Jesus at Caesarea Philippi and he forgot the glory of his Master's ministry. Thus do men substitute the coarse judgment of the world for their finer, truer insights.

The desertion of the other apostles undermined Peter's courage. The poets do well to sing of men who stand alone. But even Elijah asked that he might die when he felt that he was the only loyal worshiper of Jehovah. The education of Peter was incomplete. He needed the encouragement of other friends of Jesus. Later in life he was able to stand against the world. In the dark hour of temptation every man needs a friend to speak to his better nature. If he can have recalled vividly the good men and women that have loved and trusted him, if he can be made to see again the ideals he once cherished, wickedness will lose its charm and stern duty will wear a kind face.

Peter was not entirely freed from false notions of the kingdom of God. It was hard for him to believe in a suffering Messiah. Doubtless he felt that his nation had endured its full measure of suffering and that the coming of the Messiah would mean its speedy vindication and exaltation. He was unprepared to see his Master in the hands of the priests and apparently unable to save himself from condemnation and death. He was confused and in his confusion he denied that he had ever been with Jesus. Men who break with custom and tradition at the call of God are apt to act inconsistently. They do not see at once what is involved in the new way of living. The disciples of Jesus were in the transition stage at the time of the crucifixion. They did not realize whether the principles already accepted by them would lead in the end. Had Peter been aware of the full significance of discipleship, he would not have been so quick to deny his relation to Jesus.

The look of Jesus brought Peter to himself. The jeering mob was forgotten when the disciple saw the face of the Master. That look brought back the memory of what Jesus had been to Peter. The denial was a sin against love. The meanness of all sin is that it is a denial of love. All obligation is rooted in love. We ought to tell the truth because lying injures some one. We ought to be honest because dishonesty robs some one of what he is entitled to have. The way of recovery from sin is the way of love. The love of Jesus saved Peter. An essay on loyalty would not have helped him much. The philosophy of religion is useful to persons who are already religious. The doctrine of the atonement is satisfying after we have been forgiven. It is divine love incarnate that lays hold upon broken lives and restores them to health.

The resurrection convinced Peter that what he saw in Jesus was an expression of that which is eternal. It was pleasant to know Jesus. But what if his kindness was something alien to the heart of things? What if the ruling passions of men were greed and lust for power? The disciple would have had no gospel if he had been driven to the belief that Jesus was out of harmony with the order of things. The gospel of Pentecost was that of victorious love. It is this sort of gospel that is needed by every sinful soul. "If God is for us, who is against us?" To convince men that God is for them is the business of the church of Christ.

Midweek service, Sept. 21. Luke 22:31-34, 54-62; Acts 2:14.

What means this sense of lateness that so comes over one now, as if the rest of the year were downhill, and if we had not performed anything before we should not now? . . . How early in the year it begins to be late!—H. D. Thoreau.

Editorial Table Talk

The New Prohibition Leader

A little bit the best piece of oratory we have read since we laboriously dug out the classic treasures of Demosthenes and Cicero in their original tongues, is the reported speech of William J. Bryan at the democratic convention of Nebraska. The speech is printed in full in Mr. Bryan's Commoner. It is the utterance of a great leader. It rings with challenge and glows with appeal. It meets an immediate situation with marvelous delicacy and power, and yet it reaches out to the larger situation which his democratic auditors did not see, and deals with it with statesmanly grasp and insight. At his first leap into the arena where the anti-saloon fight is waging, Mr. Bryan deals blows which warrant the prediction that he will lead the prohibition forces of the nation. In one paragraph throbbing with eloquence, he lays bare his heart and his conception of the battle that is now on:

Do not accuse me of bringing this question into politics; I met an issue after it had been introduced, and if I have any apologies to offer, I shall not offer them to the liquor interests for speaking now; I shall offer them to the fathers and mothers of this state for not speaking sooner. If I am to blame at all, it is for keeping silent when they had more reason to ask me to speak, than the brewers have to expect me to keep silent at this time.

But even after I had expressed an opinion on this subject, I did not at once decide to make an active fight. I dreaded, as I have never dreaded anything before, entering a discussion where I might find myself out of harmony with these men whom I have loved and with whom I have worked all these years. Not until I came home from a trip to South America, arriving here in April, did I decide what I would do. When I reached home I learned what was being done; I found that the liquor interests of the nation had entered Nebraska politics, and that the liquor interests of the nation were joined with the brewers of Omaha, for I received the information from one who talked with both. They were banded together to select the senators in this state that they might block legislation that was unfavorable to them. I satisfied myself that the other special interests were allied with the brewery interests, and that they were about to burglarize the state of Nebraska and that they intended to use the democratic party as the tool with which to break into the state house. What could I do but give the alarm? I acted as I would if I saw a man attempting to burglarize the house of a neighbor. You may not believe me, or if you do, you may be indifferent, but I shall warn you that the conspiracy is going on.

The Heresy Test

Those three young candidates for the Presbyterian ministry, among them a brother of Professor Hugh Black, whose heresy cases have been appealed by their accusers from presbytery to Synod and from Synod to General Assembly, have had almost as uncomfortable a time as their ancient prototypes, the three Hebrews, who were cast into the fiery furnace. The Assembly held last May denied the appeal of the minority from New York Presbytery by an overwhelming majority. The Commissioners were strongly set against bringing such questions up to the Assembly. This ended the cases of these three young men. But the shrewd minority leaders proposed on overture to the presbyteries providing that if the theological examination of a ministerial candidate is unsatisfactory to one fourth of the members, that minority shall have a right to formulate a series of questions to which the candidate shall make answer in writing. The intention of the overture is to make it easy to get these cases before the General Assembly by the use of the candidate's written replies. In a vigorous editorial *The Interior* characterizes this as unfair both to presbyteries and to candidates. It contends that it should remain as now a possible but difficult matter to bring a heresy trial into the General Assembly. The right to determine the ministry of the church should lodge with the presbyteries, where candidates are well known and can be judged in their life and spirit as well as their words. "It is unfair to the church's sons," says the editorial. "What a lad believes counts much in his fitness for the ministry, but try him on that alone and you commit a gross wrong against him. How he believes and why he believes and whereunto he believes and how much life he has put back of his beliefs, and what quality of life withal—whether it is Christ-like or not—all these things you must know to be just. And all that is what can't be

carried up to Assembly on a piece of paper."

These are immense words, applicable not only to the discussion of Presbyterian technical procedure, but to the whole church's conception of its ministry. Real heresy is not a question of doctrine that it can be communicated on paper, but of life. Rightness in life, in enthusiasm, in spiritual delicacy is infinitely more vital in the minister than correctness of thinking.

A Four Square Corner Stone Laying

How it could have gotten away from *The Christian Century* to tell its readers of a most interesting cornerstone-laying service in the parish of its London correspondent, Rev. Leslie W. Morgan, no one could understand unless he were made to see the heaps of work which the editor has been trying to level down since his return from England. But here it is at the bottom of the heap. We give it now with shame-faced apologies to the man whose words our readers eagerly watch for, and to the faithful congregation to which the self-same delinquent editor had the pleasure of preaching a Sunday last summer. The Hornsey Church, in London, has been worshipping since its organization in a temporary iron building. Three years ago determined efforts were begun to build an acceptable house of worship. Steadily through these years the fund has accumulated until on the Sunday the editor preached there it was announced by the pastor that the house would be begun at once. The corner stones were laid August 18 with as appropriate and beautiful a ceremony as one could wish. Not one stone, but four—a stone for each corner was set in its place. On one was inscribed this, "The Children's Stone, Laid by Mr. and Mrs. Charles Traxler, to the Honor and Glory of God"; on another, "This stone was laid by F. Coop, Esq., President of the Christian Association, in Honor of New Testament Christianity, in Faith, Ordinances and Life"; on another, "This Stone was Laid by Wm. Durban, B. A., Pastor of this Church 1891-1901, in Memory of Dr. J. W. Kirtton, (Temperance Advocate, Founder and First Pastor of this Church), in recognition of the Increasing Triumph of Temperance Principles"; and on the fourth, "This Stone was Laid by Leslie W. Morgan, B. A., B. D., (Pastor of this Church, 1905—), in Joyful Recognition of the Growing Spirit of Christian Unity." Mr. and Mrs. Charles Traxler, who learned to be Disciples of Christ in Akron, Ohio, and have been teaching others during a twelve years' residence in London, are paying more than one-half the cost of the new building. They are a gracious influence in the work of the Disciples throughout England. Mr. Morgan's ministry has been singularly prosperous and is full of promise of greater things in the future.

Christian Union Foundation

As a tangible outcome of the Anglo-American Conference on Christian Union held in London last July, a Christian Union League was launched for the purpose of promoting the sentiment of unity and studying the practical problem of bringing it about. *The Christian Century* regards this league as the most significant and promising enterprise in connection with the Disciples' work in Great Britain. The intention is to relieve it entirely from the suspicion of being a denominational propaganda by officering it with influential leaders of various denominations. Later on we purpose to say something more about this league. Just now our attention is called to "The Christian Unity Foundation," to the establishment of which a layman of the Episcopal church in this county has contributed \$10,000. The purpose of this new foundation is declared to be "to promote Christian unity at home and throughout the world. To this end to gather and disseminate accurate information relative to the faith and works of all Christian bodies; to set forth the great danger of our unhappy divisions, and the waste of spiritual energy due thereto; to devise and suggest practical methods of coöperation, substituting comity for rivalry in the propagation of the common faith; to bring together all who are laboring in the same field, and this in the belief that full knowledge of one another will emphasize our actual membership in the one body of Christ, and our common agreement in the essentials of faith. "That, finally, by the operation of the Spirit of God, the various Christian bodies may be knit together in more evident unity in the essentials of faith and practice and in one organic life." This declared purpose is every way admirable. The officers of the foundation are, however, all members of the Episcopal church thus neutralizing considerably the good effect of the Catholic sentiments expressed in the declaration. Nevertheless, if so be that Christian Unity be preached even with sectarian motives, we have reason still to thank God.

Prospects are growing brighter constantly for the consummation of the union of Methodists, Presbyterians and Congregationalists of Canada. On August 26, the Canadian General Conference of the M. E. Church, voted by an overwhelming majority in favor of the union. Previously the other two denominations had agreed to the proposal. It is earnestly hoped that the fate of other similar attempts to unite denominations of so separate a history may not overtake this one. Disciples everywhere and especially in their conventions now being held will implore the divine guidance for this movement.

A Prayer for Unity

OFFERED IN WESTMINSTER ABBEY.

By Bishop Brent of the Philippine Islands.

"O God, who didst plan the gospel for an undivided church, refuse not, because of the misunderstandings of its message which rend the unity of Christendom, to continue thy saving work in the broken order of our making. Prosper the labors of all churches bearing the name of Christ and striving to further righteousness and faith in him. Help us to place the truth above our conception of it, and joyfully to recognize the presence of thy Holy Spirit wherever he may choose to dwell among men. Teach us wherein we are sectarian in our contentions, and give us grace humbly to confess our fault to those whom in past days our Communion has driven from its fellowship by ecclesiastical tyranny, spiritual barrenness, or moral inefficiency, that we may become worthy and competent to bind up in the church the wounds of which we are guilty, and so to hasten the day when there will be one flock under one Shepherd, Jesus Christ our Lord."

"Fear Not, Little Flock"

It was only a little flock that truly belonged to Christ during the days of his incarnate ministry. Sometimes there were crowds that pressed upon him—multitudes who followed in his train to hear his wonderful words and see his amazing works; but those who had truly accepted him as their Lord and Master were only a small company. With what pathetic tenderness did he comfort and inspire them when he said to them, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Often since then in the shifting tides of the history of the Church of Christ there have been times when the number of the true children of the Kingdom has been small indeed. Have we not fallen upon such a day? Whatever may be said of great religious movements of this period and of the numbers of those who are sometimes found in the train of our divine Lord, yet how few are those to whom the Christ life is the supreme purpose and joy of living. Such are mainly found in little inner circles of the Church made up of those to whom holy living is more than all the world beside. The multitudes are taken up with, and devoted to, the absorbing and exciting and appealing things of modern life with which the world is now ablaze. It takes a high order of sainthood to turn away from these things or to make them secondary to the life concealed with Christ in God, to belong to the little flock and to walk in white before the world. May the hour not be at hand when the true children of the Kingdom must be content to be a small body separate from the world? Has not the great outer court of the Church again become thronged with those who are intent alone on the joys and gains and triumphs of worldly life?—Northern Christian Advocate.

Good Fellowship

Ho, brother, it's the handclasp and the good word and the smile
That does the most and helps the most to make the world worth
while!

It's all of us together, or it's only you and I—
A ringing song of friendship and the heart beats high;
A ringing song of friendship, and a word or two of cheer,
Then all the world is gladder, and the bending sky is clear!

It's you and I together—and we're brothers one and all
Whenever through good fellowship we hear the subtle call,
Whenever in the ruck of things we feel the helping hand
Or see the deeper glow that none but we may understand—
Then all the world is good to us and all is worth the while;
Ho, brother, it's the handclasp and the good word and the smile!
—Wilbur D. Nesbit.

Social Survey

The Jews in Russia.

From time to time we have referred to the persecution of the Jews in Russia, and the subject is always a live one, for the persecution never wholly dies out. Just at present there is a lull, but there is no telling when it will break out afresh, accompanied by bloodshed and horror. The feeling against the Jews seems to be well-nigh universal and quite ineradicable. It is out of all proportion to the number of Jews in the empire. The first census ever taken in which the Jews were counted separately was in 1897. The total population at that time was fixed at 126,368,827, of whom only 5,189,401, or 4.13 per cent, were Jews. They are not allowed to reside in villages. The Jewish "pale," the prescribed territory in which they are permitted to reside, is mostly confined to the cities. Within the "pale," according to official statistics, Jews form about 11½ per cent of the population. There are, however, about a quarter of a million Jews residing outside the "pale," in various parts of the country. The idea of the "pale" is to keep them herded together as much as possible, and in some cities they form from 40 to 70 per cent of the population. The various anti-Semitic elements are now joining forces, and are opposing the abolition of the "pale" system. In their petitions to the Czar the Jews are charged with all the crimes in the calendar, including corruption of the press and of the police and with illicit cornering of trade.

Medical Inspection of Working Children.

A new law has just gone into effect in Massachusetts which might be copied by other states with good effect. It provides for the medical inspection of working children between the ages of fourteen and sixteen. Provision had already been made, by an act of 1906, for the appointment of physicians for each public school. By this new law however, children who are about to go to work are to undergo a special examination by the appointed physicians. The physician must certify in writing whether or not the child is sufficiently sound in health to start work. Superintendents or principals must have satisfactory medical reports in hand before giving their approval. Another act which will help conserve child life in Massachusetts, was passed by the legislature of 1910 and is already in effect. It gives the State Board of Health power to determine whether or not any particular trade or process of manufacture is sufficiently injurious to the health of minors under eighteen to justify their exclusion from it. After the State Board of Health has notified a manufacturer that his industry is injurious to children under eighteen he is subject to a \$200 fine if he continues to employ them.

Rapid Railway Transit in Europe.

Americans do not have anything particular to boast about in the speed of railway trains. Of course we are proud of our "limited" trains which make the long trip between New York and Chicago in record time, but the speed of these trains does not come up to that of the regular schedule of several European roads. In England for instance, the Northeastern railroad runs a daily train each way between York and Darlington, a 44½ mile run, at a rate of 61.7 miles an hour. This is said to be the fastest non-stop regular run in England. The next best speed is Nottingham and Leicester, a distance of 22½

miles, which is 61.3 miles an hour. Next to that is Caledonian Railroad's expresses, which cover the distance from Forfar to Perth, 32½ miles, at a 60.9 rate. The Great Western Railroad has some remarkably fast trains. Those between London and Bristol, 116 miles, go at a 59 miles an hour rate. Americans landing at Plymouth are taken up to London, 225 miles, usually at a 54.8 mile rate. Part of the way the country is hilly, and the speed is reduced in consequence; but over the level stretches a 75 mile an hour is often attained. France also has something to show in the way of fast trains. The Northern Railway covers the distance from Paris to Arras daily, 120 miles, in 117 minutes. The expresses between Paris and Buzigny do the 112½ miles in 112 minutes. The morning train from Paris to the Belgian frontier is timed thus: Paris-St. Quentin, 95¼ miles in 93 minutes; St. Quentin-Erquelines, 53½ miles, in 51 minutes, or at the rate of 62.9 miles an hour. The French railroad men think this is going some, and it is.

Americans Traveling in Steerage.

On an average 1,000 American citizens have arrived weekly in New York from European ports in the steerage of the various trans-Atlantic liners this summer. The official figures for August show that 4,019 Americans arrived at New York as steerage passengers during the past month. Vessels from British ports brought most of them. The explanation advanced at Ellis Island for the large number of Americans who are coming home in the cheapest way is that the passengers are "dead broke." They went over first or second class, but used up their funds in their travels.

Horse Meat in Paris.

Some people seem to regard it as a newspaper joke, about the people of Paris eating horse meat. It is no joke at all. The French official statistics for 1909 show that during that year there were slaughtered for food in Paris, 48,795 horses, 3,305 donkeys, and 861 mules. Now to see how the quantity of horse, donkey and mule meat consumed compares with the consumption of other meats, the above figures should be considered in connection with the following, of other animals slaughtered for food: Cattle, 179,161; calves, 111,391; sheep, 1,118,832; hogs, 215,138. Of course it will be seen from these figures that horse meat does not form a very large percentage of the total amount of meat consumed, but the fact that it is so used at all is the remarkable thing. If the cost of living continues to increase, and meat goes higher and higher in price, the use of horse meat is bound to increase in cities like Paris. How long will it be before the poorer classes in our American cities will be forced into the habit of eating horse meat?

The Protection of Children.

Behold how great a flame a little spark kindleth. Thirty-four years ago a case of cruelty to a little girl gave rise to the formation of the Society for the Prevention of Cruelty to Children. Since that time this society has received more than a quarter of a million complaints, involving the custody of nearly three-quarters of a million children. Of these cases, 122,623 were prosecuted, resulting in 105,903 convictions, and about 161,000 children have been received and cared for. This society was located in New York City. Today there are 350 similar societies on the North American continent, and others are scattered all over Europe, South America, Asia, and even Africa. The original society at first occupied a single modest room in New

York City. It now occupies an eight-story building, entirely devoted to the work of child rescue. The man who abused that child thirty-four years ago had no idea what a magnificent work he was setting in motion.

Food Prices in 1823.

It may not be comforting, but at any rate it is interesting, to compare the present high prices of food products with those which prevailed three-quarters of a century ago. A copy of the journal, or diary, of Moses Guest, a citizen of Cincinnati, for the year 1823 has been resurrected, and this entry is reproduced in "Americana," showing market prices in that city: "Markets in this city are abundantly supplied with the best kinds of meats and vegetables. Beef, mutton, and veal sell for from 2 to 4 cents a pound, pork from 1½ to 2½ cents; butter, 12½ to 18½ cents; cheese, 6 to 8 cents, and eggs 4 to 10 cents per dozen. Wheat flour costs from \$1.25 to \$1.75 per hundredweight, buckwheat costs the same, cornmeal, 18¼ to 25 cents per bushel; wheat, 45 to 50 cents; corn, 18¼ to 25 cents, and oats from 12½ to 18½ cents. Chickens sell for 10 to 25 cents per pair, turkeys for 3 to 4 cents per pound; potatoes, 25 to 37 cents, and turnips, 18¼ to 25 cents per bushel."

Religious Work in Canal Zone.

The spiritual interests of the workmen and others engaged in constructing the Panama canal are not neglected. The first building erected was that of the Roman Catholic chapel on the hospital grounds near Panama, begun in November, 1906, and in July, 1908, the Episcopalians also built a chapel on the grounds. There are now 39 churches on the list, of which 26 are owned by the Isthmian Canal Commission and served by fifteen chaplains in their employment. The list shows that there are 7 Catholic, 13 Episcopal, 7 Baptist, 8 non-denominational (Lodge Hall Seventh Day Adventists. These figures are churches), 2 Wesleyan, 1 Methodist and 1 furnished by the "Canal Record," and may be regarded as correct.

War Expenses in Time of Peace.

The report of the Treasurer of the United States shows that the total expenditures were \$662,324,442, and the total receipts \$603,589,489, during the fiscal year ending June 30, 1909. Thus there was a deficit at the close of that fiscal year of \$58,734,953. The total army and navy expenses for that year were \$279,659,737, and there was paid out for pensions, \$161,710,367. Thus the total war expenditures for the year were \$441,370,104. In other words, two-thirds of the money expended by the United States government went for war purposes. Yet we have had no war of any great consequence for nearly half a century.

How People Travel.

A German countess has made the following observations on how the people of three nations, England, France and Germany, travel: "The Englishman follows his inclination, the German his guide, the Frenchman his wife. "The Englishman drives, the German is driven, the Frenchman promenades. "The Englishman makes excursions and purchases, the German observations and economies, the Frenchman conquests. "The Englishman goes out to see, the German to inspect, the Frenchman to be seen." It would be interesting to learn what she thinks of Americans as travelers, only it might not be very complimentary.

Bethany and Pittsburgh

A Pre-Convention Retrospect of the Centennial

BY ALBERT J. SAUNDERS.

"Ye have heard that it was said to them of old time."

"Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection."

"But in the latter days it shall come to pass."

We stand between two significant periods of time. The Past stretches away back for one hundred years—a century of toil and preparation. The Future lies before us, rich in promise and inspiration. O, what an inheritance, and what an opportunity! Like John the Baptist of old, we stand in the transition; we are called upon to learn from the past and to make the future.

But the past and the future are indissolubly linked together. The past is the parent of the future. The future partakes of the nature of the past. We must not take a retrospect at this centennial period without also taking a prospect. But, nevertheless, in our plans for a second century's work we shall do well not to forget the significance of the first century.

"O, there are voices of the past,

Links of a broken chain,

Wings that can bear me back to times

Which cannot come again;

Yet God forbid that I should lose

The echoes that remain."

We were most happy in the centers of interest during the centennial celebrations. These centers were: Old Bethany and Pittsburgh—at once both a history and a prophecy. It seems to me that these facts are highly significant, and have a deep religious value. I wish to take these two centers of interest as types of our people and their history. Old Bethany—a country district—stands for the first century of our work. Pittsburgh—a mighty, throbbing, modern city—is the call of our church in its second century. Bethany is a retrospect, Pittsburgh is the prospect. And significantly do they put forth their hands to us: Bethany points, Go! Pittsburgh says, Come!

BETHANY A RETROSPECT.

Bethany is a pretty little dreamy country village situated among the pleasant hills of Western Virginia. It has been practically the same for fifty years. The quiet Buffalo winds in and out between the hills. The sheep and cattle graze undisturbed on its slopes. There is no hurry, no excitement, no problems. Quietness reigns supreme. Here is the main street. The natives stand on their front door-steps watching the stranger as he passes. There is the old church building with its tinkling bell calling the saints to worship. On yonder hill hill is the quiet cemetery where sleep the bodies of the faithful. And over it all as a queen stretching forth her fostering arms is the college—our alma mater. How like Goldsmith's Deserted Village is this beautiful scene:

"Sweet Auburn! loveliest village of the plain,
Where health and plenty cheered the laboring swain;

Where smiling spring its earliest visit paid,
And parting summer's lingering blooms delayed.

Dear lonely bowers of innocence and ease,
Seats of my youth, where every sport could please;

How often have I loitered o'er thy green,

Where humble happiness endeared each scene!
How often have I passed on every charm,
The sheltered cot, the cultivated farm,
The never-failing brook, the busy mill;
The decent church that topped the neighboring hill;
The hawthorn bush, with seat beneath the shade,

For talking age, and whispering lovers made!

Sweet was the sound, when oft, at evening's close,
Up yonder hill the village murmur rose."

Bethany stands for rural methods and country evangelism. Our first century's work was a rural work. We are a rural people. Alexander Campbell when he died was a rich man, owning thousands of acres of land, and was worth half a million dollars. His plea was to the country, and right royally did the country respond; so much so that we are a strong influential people in the great middle states—Ohio, Indiana, Illinois, Missouri and Iowa.

The Appeal to the Country.

Our methods have been such as would appeal to a country people. Sunday was always a big day. Two, sometimes three, meetings were held—large gatherings, hearty singing, long, earnest sermons. Except in the towns no week-night meetings were observed. Religion was principally participation in public worship. It was passive. It was receiving, with little giving. It was talking and singing. Good substantial work was done. But it was a rural work, and simply satisfied a rural demand.

Our evangelism also has been such as would appeal to a country people. Where have our greatest revivals been held? In the country or smaller cities. No great victory has yet been won by any of our evangelists in the largest cities. This is sadly true of New York, Chicago, Pittsburgh, London. Good work has been done in all these cities, but it has been slow, educational, constructive. Our greatest evangelists flourish in the country and smaller cities, but the great, needy cities are largely untouched, unmoved. Do not misunderstand me. Many elements go to answer for this condition. It is not necessarily the fault of the evangelist, nor of the message. It is not necessarily the fault of the city people, for they are human and have needs and emotions similar to the country people. The difficulty partly and largely lies in this—rural methods and rural evangelism will not succeed in the great modern cities. Methods must change with changing conditions. And Mr. Campbell would be one of the first to see this great canon of successful Christian work were he here.

The Theological Period.

Bethany stands for the theological stage of Christian development. It was the age of doctrine and doctrinal controversy. Thomas Campbell was excluded from the Presbyterian church because he ran counter to the doctrinal customs of that church. Alexander Campbell had to leave the Baptist church because he believed and taught things contrary to Baptist doctrine. It was an age of creeds, and confessions, and sects. Churches multiplied over the most astounding interpretations. A man, not so long ago, either, was driving along the road in one of the north-west states, and on coming to a cross-road,

saw two fine church houses on opposite corners. Driving on, he overtook a man of the district and engaged him in conversation. "What two churches are those back there?" he asked. "O," said the man, "they are Dutch Reformed churches." "Both of them?" "Yes." "What! two churches of the same denomination in a country district, side by side!" "No, sir! They are not of the same denomination." "Well, what is the difference?" "This: Those people on the right believe that Eve tempted Adam to sin, and so sin was transmitted to all people. While we on the left say no such thing, for we believe that Adam was a son of a gun from the beginning." It was an age of great debate. Each man, each church, was absolutely right, and everybody else was absolutely wrong. Thus the controversy waged.

And so Bethany is a retrospect, a history. It has an important place in a growing order. But we cannot remain in Bethany. We must go on, for—

"The old order changeth, giving place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

PITTSBURGH A PROSPECT.

Pittsburgh is a great throbbing modern city of a half million people. There are some thirty-two large steel mills on the banks of its three rivers. It is a famous railway center. Many of its business houses are skyscrapers. It has a large foreign population, with its accompanying problems of poverty, dirt, tenement houses, ignorance. Here we find the enormously rich, and the desperately poor; the beautiful boulevards and parks, and the slums. Here are the problems of labor and capital, strike and lock-out. This is Pittsburgh. What a contrast to Bethany! Old Bethany was all quiet and peace, with never a problem. Pittsburgh has immeasurable problems, which the church must help to solve. Bethany, the country, was the place of our first century's labors and wonderful success. Pittsburgh, the modern city, must be the scene of our second century's work and victory. For as Charles Stebbins argues so strongly: The modern city is Christianity's storm-center.

Greatest Opportunity in the City.

The city today affords the greatest opportunity that Christianity has ever had. In the city we find the people of every country, of all degrees of need—rich and poor, little and big, sick and well, white and black, east and west—all citizens of a great community. In the cities we have the wealth. The country rightly is the backbone of a nation, but the cities provide the money. In the cities also we find a real need of the church. The rich people need the gospel as much as the poor. All people need the message and life-principles of Jesus. So with people, money and need, altogether in the cities we have the great mission field of modern days. We have also in the cities the slum and poverty problems, drinking, gambling, white slave curse, the cigarette habit, the boy problem, filthy speakers, crime, injustice, divorce. These are the abuses that call for reform. And these are the problems which must engage our attention as we enter another century. The rural gives way to the city. Our city must become a city of God, a new Jerusalem.

Bethany stood for correct theology. Pittsburgh suggests a new emphasis—a social service. Now, I do not say that we shall never more need theology. So long as man is religious and thinks, there will be theology. But we have come to a time for a change of emphasis. Doctrine is good. We must have doctrine. The great fundamentals of the gospel remain. But whereas in the past our emphasis was doctrinal, if we are alive to the spirit of our day, we shall catch the vision of a new emphasis—discipleship expressed in social service. I do not envy the work of labor unions, the Y. M. C. A., the Y. W. C. A., the various bureaus, the charity organizations, the lodges, the temperance societies, purity leagues, health measures, and all the rest of those splendid fellowships in a common cause, but I do crave for the church a larger participation in all this kind of work. We have been too concerned about a heaven above, and too little concerned about conditions here below. We have been worrying about interpretations and debates and theology, while all the time the great needy heart of humanity has been left lonely and uncomfortable. That is why people are losing

interest in the church. The church offers so little of real help for present crises. Haste! for yet there is time. Dogmatic theology must give place to social service.

In all the interests of this transition period, we must not lose sight of our great plea, without which we have no right to a distinctive religious existence—Christian union. There never was a time more ripe than the present for insisting upon this plea. How gloriously it is coming to pass. It is here in part now. Japan has the United Church of Christ of Japan. We find the United Church of Christ in China. In America we have the Federated Church of Christ of America. There is in England the National Free Church Council. Brethren! this is the Lord's work. This consummation may come a little different from the way we had planned it to come. But what does that matter? Is it the plan that matters, or Christian union? I am willing to forget my plan; I am willing to lose my identity that Christian union may be accomplished. What does it matter if we should lose our own religious identity in the accomplishment of that for which we were called into being? Christian

union in the last analysis is spirit and service.

"The time doth hasten on apace,

And every day is nearer;

When Christian hearts all bound in love,

Shall each to each be dearer.

The sound of strife shall pass away,

And every hope be plighted;

It shall be known upon that day

That Christians are united."

One word more. Bethany and Pittsburgh are both necessary factors in our religious evolution. Far be it from us to look down upon or sneer at the early days. What we are today is the result of those glorious times. And we can thank God for old Bethany, its sage, and the work there accomplished. But Pittsburgh is God's call to us as a people today. Men, women, money, must be put unreservedly into the conquest and redemption of the city. We have learned the first principles of Christ. Let us press on unto perfection. We have graduated from Bethany. But hark! Pittsburgh is calling. Bethany is a retrospect and a history. Pittsburgh is a prospect and a prophecy. In the latter days it shall come to pass.

What shall come to pass?

Our Lord's Last Words on Prayer

BY REV. PROF. JAMES DENNEY, D. D.

During the hours which Jesus spent with the disciples in the upper room, before he went out to the garden and the Cross, he spoke much of prayer. He was looking into the future, to the work they would have to do, to the dangers they would certainly encounter, to the sorrows in which they would need comfort, and prayer came again and again to his mind. It may be said that his words on this occasion, true as they are for all his followers, have a special application to those who are called to bear witness to him as the apostles were; they are lessons in prayer for the whole church, but particularly for the Christian ministry. The reason, Dr. Chalmers says in his journal, why ministers fail in their work, is not that they do not preach or study or visit; it is that they do not pray. They try to do by themselves what no man can do unless God is with him. This witness is true, though not for ministers only, and the more we are conscious of its truth the more eagerly will we listen to the voice of Jesus.

The Supreme Truth.

The supreme truth he teaches is that prayer under the new dispensation which is about to open, has a new and specifically Christian character. It is something which it never was before. It is prayer in the name of Jesus, in which hitherto they had asked nothing. This is one of the ways in which Jesus reveals his consciousness of the infinite difference which is made in the relations of God and man by his presence in our race. If prayer becomes a new thing, religion becomes new to the very heart, and it is to reject entirely Jesus' estimate of himself if we deny this. Most men's utterances on prayer are disheartening. They seem to be absorbed in fixing the limits within which alone we can expect our prayers to be answered, and the limits are so narrow that we are afraid to speak. With Jesus it is significantly different. The very aim of his words seems to be to remove limits, to make war on a distrust which is always too ready to chill the soul, to inspire a boundless confidence in God.

In His Name.

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." By the gift of the Father, Jesus is ours, and we pray in his name when we pray

that we may have the effective possession of that unspeakable gift. His name is the measure and the inspiration of our prayers, and we pray in it when we ask that all that we see in him may be made truly and effectually our own. It is to pray that we may have as our own his faith, his love, his purity, his obedience, his victory. When we so pray, there is nothing which we may not ask. Whatever limitations there may be, they are covered by the name of Jesus itself. We must not ask what is outside of that name, not included in its promise. We must not ask a life exempt from labor, from self-denial, from misunderstanding, from the Cross; how could we ask such things in his name?

No Limit.

But ignoring this self-evident restriction, Jesus expressly, emphatically and repeatedly removes every other limit. There is nothing which the name of Jesus puts into our hearts which we may not with all assurance put into our prayers. We need such faith in God for ourselves, and we need it for others also. Especially in a time like our own, when the church is painfully conscious of its impotence to evangelize, when it is depressed by the feeling that the world is able, apparently, with entire comfort to ignore its testimony, should we recall the promise of our Lord.

When we go defeated into the battle, it is because we do not believe this promise, but when we get back our faith in Christian prayer we will get back the courage of the apostles, and of him who overcame the world.

Union In Prayer.

All through our Lord's last words, and especially in the great prayer of intercession, we find emphasis laid on the idea of union. This has a tacit reference to prayer even in the context, a reference which is made explicit elsewhere. It is part of the condition of prevailing prayer that men should unite in it. The union, it should not need to be said, is spiritual. It is the union of those who love one another in him. The way in which Jesus recurs to this throughout the gospels is very remarkable. The tempers which separate men from one another separate them from God. An unforgiving and implacable spirit cannot pray. An ambitious spirit, or one enslaved by rivalry or envy, cannot pray. Only men who rejoice in what

God has given to others and done by them, only men who have renounced self-seeking, can pray, and their union is at once a proof that their prayer is true, and an assurance that it will be answered.

Seen at The Edinburgh Conference.

The one most striking phenomenon in the recent Missionary Conference at Edinburgh was the union in prayer of men separated from each other by race, by education, by theological and ecclesiastical tradition. Many even of those who were impressed by it and rejoiced in it, did not see all it implied. But surely, when we think of it, men who can unite to pray are not really separated by any external distinctions. Their unity has not to be attained, it is attained already, and the great promise can be claimed, "Where two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them by my Father in heaven."

What It Does Not Signify.

The union does not signify that two can put pressure upon God which one could not exert—that is absurd. Nor does it signify merely that when men unite, their opposite or independent selfishnesses neutralize each other, leaving only a pure request which God cannot fail to grant. Is not the idea rather that the gifts which the heavenly Father has to bestow are often social gifts, blessings which it is not in the nature of one either to ask or to receive, blessings too large for a single heart to imagine or a single pair of hands to grasp, but which God is waiting to bestow as soon as the possibility of receiving them is there?

Its Cost.

The last word of our Lord on prayer concerns its cost. "For their sakes," he says in the prayer of intercession, "I sanctify myself." Prayer reaches its height in intercession, in the identification of ourselves with God's interest in others. But such prayer in Jesus was not exhausted in words, however sincere, nor in emotions, however earnest. When he says, "For their sakes I sanctify myself," he is using sacrificial language, and what is before his mind is the Cross. To intercede is to interpose, not only in words. It is to put oneself at God's service and disposal on behalf of others. It is to renew in ourselves the self-dedication of Jesus, and it is only as we do so that intercession is real.

Someone said lately that the great want of the world at the present time is the want of redeemers. The words would seem strangely out of place in the New Testament, and will grate on most Christian ears, but the sense

is perhaps not far wrong. Here, as elsewhere, the disciple is not greater than his Lord; and is it not written of the Lord, he shall see of the travail of his soul, and shall be satisfied? Intercessory prayer is not the

casting of all responsibility on God that our hearts may be relieved; it is entering into the soul travail of Jesus that we may enter also into the joy of our Lord.—British Weekly.

Through Illusion to Reality

Lure of the Fantasy and the Dream

BY REV. FRANK W. GUNSAULUS, D. D.

"The mirage shall become a pool."—

Isaiah XXXV. 7.

The text had its strange illustration one day as I passed over the desert in Arizona. There is nothing so brilliant and enchanting in all that country of silver and gold and turquoise and emerald as this unearthly and yet most earthly thing—a mirage. As you go on and on you seem to have lost all mental connection with the world of fact. Suddenly rising before you and almost controlling the operations of the mind—especially if one is weary, thirsty, expectant, looking forward to the goal towards which one has started in the early morning—there is a most glowing and superb spectacle. Away yonder are tracks and mountains innumerable. Between them run great streets as of opal and pearl and jasper, as of emerald blazing now with the whiteness of the diamond. It is true that these streets have upon their sides huge temples with domes and spires upside down. But the mind suddenly shifts its position, and the eye catches the secret of the mind, and by-and-by the whole fantasy glows with a strange realism, and you feel that your horse as you advance is likely to be stepping at the next moment in a ruby street, or will be pushing on in the great streams—streams that are opalescent, that reflect almost every color and tint.

Always Water.

For it is always water, and it is usually associated with a day of thirst. The horse neighs for the water in the distance, stopping and looking and catching himself something of the strange fantastic glory. A new thirst is developed in your steed, and it is wonderful how it operates upon the human personality. We are sure that there is water just beyond. If one only had a bucket to go out there and to take a great bucketful of that gem-like water on the hot afternoon—an afternoon that is waning towards evening, evening making all these colours still more distinct and beautiful against the approaching background of the night! It is a mirage, a rich experience, which the Indian had for centuries no language adequately to describe. It is an experience that you can never forget.

Perpetual and Imperious Laws.

And religion is either the most brilliant of phantasms or it is the most satisfying of realities. The laws which have to do with the light by which a man unerringly follows the path of duty are the same inevitable, consistent, perpetual, imperious laws, that belong to the making of this fantasy, this dream, this illusion, this thing that is not so and yet is so, for it is just as much a reality as if it were made of the pools that seem to compose your dream. Your superstition is very nearly a religion; your religion is very near to a superstition. It is not merely that this thing is upside down. It is not that which misleads you. It is that which keeps your mental feet sometimes from slipping and the mind from falling into the illusion entirely. Of course it is upside down; these towers and spires are all wrong;

but they are so brilliant, so enchanting! It is the enchantment, the superb, weird loveliness of it all—it is this that in all the history of superstition, in all the history of all that which is not quite true, which confuses the mind. And it is that which oftentimes brings us face to face with the most serious mental problems of religion.

Christianity The Imperial Fact.

Christianity alone, that has to do with the most imperial fact the world has ever seen, will rescue you from the finest superstitions, the most beautiful delusions of all the history of the human mind. Nothing but a fact can meet the brilliant and marvelous discoveries which a thirsty mind under the rule of a superior imagination must always find in life's pathway across the desert. It is not bad to have illusions, but it is bad for an illusion to have you or me. It is fatal to have delusions. An illusion in the history of the human mind and the development of the race seems almost necessary. The child-mind of man—a man is still a child—wakes to reality by way of unreality.

Illusion In History.

America today 's the result of an illusion. Columbus was looking for Japan and China, not by way of the East, but by way of the West. He was moving towards the Orient, but he bumped against the Occident—a tremendous reality in the midst of the illusion of getting towards the Orient. And at last Columbus has come to the Orient, for Japan is the Yankeedom of tomorrow, and China is the most westerly nation in the world! The history of the discovery of the great Mississippi river is the history of an illusion. A great imaginative man was searching for something utterly different from the deep, wide, muddy stream; he was looking not for water, but for land. But the reality would never have come to one whose feet had not been moving to the music of an illusion. Your alchemist laid the foundations of chemistry. The mirage has become a pool.

Our Debt to the Dreamers.

So also in the spiritual life, we find that man moves from dream to dream, from mirage to mirage. But the glory of God's universe lies in this, that the mirage shall become a pool. Think what every great nation owes to its dreamers. Have you ever followed John Milton to Italy, and heard him and Galileo taking together of liberty? There were the dreamers. And England today is impossible without the poetry of the Latin secretary of Oliver Cromwell, and the day of modern science impossible in its fulness without Galileo.

The mighty transformer of dreams and illusions into the reality of truth is Jesus. Dream on, dream on, in your desert path! Be not discouraged or hopeless because you move from mirage to mirage. Let all the poetry and art of life be yours. But be sure that the crowning fact is that the mirage shall become a pool by the fact of Jesus Christ.

Christ the Beautiful.

Think of the three mighty nations—of

Greece, and Rome, and Hebrewdom. The mirage of Greece was beauty and wisdom. Greece had wisdom and beauty, but her good was immoral. Let Phidias build as he did in the Parthenon a statue of gold and ivory. The very failure of it reveals the fact that it was a mirage.

The Greek dream is a permanent thing in the mind of man. Beauty and wisdom, they must be joined; they must be made real indeed. We look to Jesus. Here is one wiser than any Greek. Here is one more beautiful than any object created by Greek chisel or formed out of the imaginative glory of the Greek religion. Here is the beauty of wisdom, the wisdom of beauty. God in humanity, all-beautiful, all-wise! The mirage has become a pool.

Christ the King.

And Rome had her dream, her mirage—the dream of universal empire. But Rome dissolved and the dream faded, and where Nero stood in wrath and violence the accents of a Christian preacher came, and where Rome sent a spear into His heart Jesus created for humanity a great trying-place, a place where the heart of man should gather all sympathies and all aspirations and all loves, and there should be a universal empire of goodness and truth and justice.

Christ the Redeemer.

And Hebrewdom had her glorious mirage, and the utter failure of Israel to accomplish the dream of righteousness was no more pathetic than the failure of Rome to achieve universal empire, or of Greece to wed wisdom to beauty. The mirage faded, and lo! a pool, a fresh, inspiring, cool, crystal water—the reality of righteousness. The rightening of the world. Right that died on the Cross to conquer evil; right that wrought on Calvary the ruin of wrong. The mirage has become a pool.

Dreamer, let him be the reality of your life. You shall keep all your fine faculties. All the training that you have had in following the illusions of life will come into a beautiful relationship of power to this Reality. "I am the water of life." "I am the light of the world."

The Kindly Moon

The red moon rises from the sea
And seems to pave a path for me,
As if inviting me to come
And join it in its distant home.

A sparkling ladder made of gold
It throws athwart the ripples cold,
And bids me climb to starry heights
There to partake of its delights.

And when perchance it comes to know
That while I would I may not go,
It smiles benignly on me still,
And lingers on my window-sill.

It peeps in at me through the pane
Until the night is on the wane,
And at the coming of the day,
Still smiling back, tiptoes away.

—John Kendrick Bangs, in *Songs of Cheer*.

The Book World

THE PSALMS IN HUMAN LIFE, by Rowland E. Prothero. This is a most excellent work. The psalms more than any other part of the Bible have been the inspiration of our Christian literature. They have had a large place in the heart-life of men. They spring from the spontaneous soul of the writers and are therefore of more practical value than writings more creedal in their nature. The author in this volume traces the influence of the Psalms in human life. Every writing gains added value to us when we know of its preciousness to others. The book divides the history of the church into several periods and sets forth the influence the Psalms have had upon persons in these respective periods. The volume cannot help but add to the value of the Psalms in the minds of every reader. Ministers will find it rich in illustration. It is well indexed. (J. M. Dent, E. P. Dutton.) *aw*

WHEN A MAN MARRIES, by Mary Roberts Rinehart. This novel is a best seller. The best sellers, however, we have long since learned, are not always the best. This, however, is the story of a pleasing little mix-up among eight or ten people who while at a party were quarantined on account of a smallpox scare. During the days they were together human nature asserted itself in the form of an assertive old aunt, an over-devoted divorced husband regaining his wife, a true lover winning his love and in other personages who give an interesting setting. The style is a very readable one and is appropriate to the story. There are the cigarette, the bridge, the swearing, and the champagne usual to the society novel of today. (Bobbs-Merrill.)

RESPECTABLE SINS, by John Watson, D.D. This is a posthumous volume by the author popularly known as Ian McLaren. His son, in the preface, writes: "It is curious that one who was above all a student of human nature, and always in close touch with men and affairs, never amid the literary productions of some fourteen years, published a volume exclusively for young men." This volume comprising sermons to young men aims to supply the gap. Such practical themes as the following are considered: Evil Temper, A False Tongue, Jealousy, Egotism, Why a Young Man is not a Christian, Why a Young Man Should be a Christian, etc. Under the topic Why a Young Man is not a Christian, he considers these objections: Because he does not understand Christianity, the many divisions in the church, the difficulty of the Christian life, and offended by Christians. The style is simple and lucid. There are throughout the book, flashes of spiritual intuition. (New York: Hodder & Stoughton.)

BY-GONE DAYS IN CHICAGO, by Frederick Francis Cook. The author, who is an old-time Chicago newspaper reporter, declares as his aim in this book to rebuild for the mind's eye a vanished city; restore to the streets their varied life; rehabilitate past types in their proper setting; recall with due regard for values some of the moving events of a memorable epoch; and so provide a faithful transcript for whomsoever may be interested in the "Garden City" of a classic past as a somewhat unique social integral, or feel moved to re-people it in fancy with the offspring of his imagination.

As one might expect, the style of the book is chatty. Chicago now compared with the Chicago of the sixties, described by the author, is on a much higher moral level. We suspect, however, that the reporter saw "the underworld" out of proportion. We are

confirmed in this judgment when we read that he was the star "shooting" reporter. In the chapter on "The Pulpit as a War Force" he mentions the following ministers as especially forceful: Robert Collyer, Robert H. Clarkson, W. W. Patton, Robert W. Patterson, W. W. Everts, T. M. Eddy, O. H. Tiffany and W. H. Ryder. The First Congregational Church, of which W. W. Patton was pastor, sent of its membership, sixty-nine men to the front. The author gives some interesting sidelights on Evangelist D. L. Moody and on Robert G. Ingersoll. Both seemed to know the value of press publicity. The volume has perhaps seventy-five good illustrations. (A. C. McClurg & Company, Publishers. Chicago. \$2.75, net.)

LIBERALISM AND THE SOCIAL PROBLEM, by Winston Spencer Churchill, M. P. This is a volume containing several addresses of the Honorable Mr. Churchill on the main political questions now confronting England. Coming from a man occupying the position of Mr. Churchill they may be regarded as possessing the authoritative sanction of the present government of England. As is well known the author is one of the most aggressive and active of the brilliant ministry of Premier Asquith. This volume of addresses considers almost every mooted economical question of the British Empire. In the contents the addresses are grouped under three main heads, viz., (1) The Record of the Government; (2) Social Organization; (3) The Budget. Every address deals with vital current topics. Mr. Churchill regards the big problem of England to be that of the "rear-guard." He says: "The cause of the Liberal party is the cause of the left-out millions." Throughout the book he contends that the remedy for present evils is to be brought about by the Liberal party. Labor and Liberalism have their interests bound up together. He thinks the Liberal party is getting much more for the common people of England than the Socialistic party is for those of Germany; nor does he think socialism will grow in England so as to insure any victories. "Liberalism at once supplies the higher impulse and the practicable path." Yet Mr. Churchill is a good deal of a Collectivist himself. He regrets that England does not own its railways, as he says "the whole tendency of civilization is towards the multiplication of the collective functions of society." In his chapter on the House of Lords the author echoes the heat of the tremendous struggle now taking place in England with regard to the power of the second chamber. This chamber on "The House of Lords" is a speech delivered in the House of Commons, June 29, 1907. The battle is more fierce now, even than then. Mr. Churchill has many pungent paragraphs in this address, as for instance, mark this one: "I will retort the question of the leader of the opposition by another question. Has the House of Lords ever been right? Has it ever been right in any of the great settled controversies which are now beyond the reach of party argument?" Then he proceeds to enumerate a number of issues, and asks concerning each of these, "Was the House of Lords Right?" Of course he concludes it was never right on any great question now settled. His treatment of the Budget is worth careful reading. Americans who want to understand the controversy in England could not do better than study this volume. (New York: Hodder & Stoughton.)

SOCIAL INSURANCE. A PROGRAM OF SOCIAL REFORM, by Henry Rogers Seager, Ph. D., Columbia, University. Professor

Seager has practically all his life been a close student of social conditions. In this little volume, he presents a social policy, regarding competition for industrial accidents, illness and premature death, the causes and remedies for unemployment and provision for old age, that is sure to rapidly gain advocates in America. Professor Seager's style is fluent. The book is easily read. The author concludes with the following statement: "There are no hard and fast answers to the social problems that have been touched on in these chapters. Solutions that would be true and wise in one time and place would be quite unworkable in others. On the whole, however, these United States are progressing. Government is becoming more efficient, we are growing more social, our absorption in our individual interests is giving way to deep and intelligent appreciation of our common interests. Under these circumstances, policies that a short time ago would have been quite unsuited to our conditions come each year within the range of practical politics. I am sufficiently optimistic to think that this progress is going to continue, and that any social policy that is sound and wise for a people sufficiently developed to make use of it will one day be sound and wise for the United States. Let us not be frightened by phrases, by the bugaboo of 'destroying local self-government,' of 'projecting the United States into the banking business,' of 'undermining individual thrift,' or of 'socialism.' With open minds, let us rather examine each new proposal on its merits. This is the truly scientific attitude toward a field of phenomena where all is change and development. It is also the attitude which will contribute most to that betterment of social conditions which is the purpose of every program of social reform." (The Macmillan Co., New York, \$1.00, net.)

WHAT IS ESSENTIAL, by George Arthur Andrews. There is no more hopeful or healthful sign today than the effort being made to discover and state the things that are fundamental in religious experience and practice. This book by Mr. Andrews is a worthy contribution to this movement. The purpose of the author is expressed in the following words from the preface of the volume: "An effort to ascertain the bed-rock bottom of our religion, . . . to make a few soundings, in the hope that some human craft, in danger of religious shipwreck, may be piloted to a place of firm anchorage." The author's work is true to this purpose. There is in it a fine sympathy with the practical man who is really troubled about the statements of faith, and a grasp of truth that enables them to appreciate the things that are really fundamental. The style is clear and concise, the manner direct and practical. The presentation grips one, for it is true to the experience of many a man who has come to doubt former statements of doctrine without having yet found his way to the things that are fundamental. Here are the chapter headings: "Who is the Essential Christian?"; "What is the Essential Creed?"; "What is the Essential Christian Experience?"; "What is the Essential Christian Revelation?"; "What is the Essential Christian Church?"; "What is the Essential Christian Activity?" The work is most suggestive, and will be found helpful to preachers who are seeking to lead their people to an appreciation of the fundamental things of our holy religion, while for the man in practical life it will furnish an interpretation of his religious experience. (Thomas Y. Crowell and Co., New York, \$1.00, net.)

Our Readers' Opinions

The Object of Christian Faith

Little did I think when I wrote a brief article which appeared in *The Christian Century* of August 25, under the caption, "Heresy! Heresy! Heresy!" that any sane person would fail to understand me, or would seriously call in question my position, namely, that Jesus Christ is the object of Christian faith.

Some years ago I was passing through an asylum for the insane when I paused to listen to one of the inmates who was delivering an address to a company of his fellow patients. His auditors failing to understand him, he exclaimed, in a tone that revealed his intense disgust, "I cannot give you brains!"

In the paper referred to, I took issue with a thoroughly good man, a teacher of Christianity, who had presented doctrines as the object of Christian faith. In opposition to this position I maintained that Jesus, the Son of God, is the object of faith. I quoted Paul, who said, "I know Him whom I believe." I quoted Jesus who said, "Dost thou believe in the Son of God?" I quoted John 3: 16, "Whosoever believeth in Him shall have eternal life." I quoted the language of Paul and Silas to the affrighted pagan prison keeper, "Believe in the Lord Jesus Christ."

These quotations certainly, and clearly, affirm that the belief required by the teaching contained in the New Testament, reaches out and lays hold on the Son of God. Jesus Christ is the object of true evangelical faith. This is the faith that saves. "Believe on the Lord Jesus Christ and thou shalt be saved," is a word of the Lord to an earnest inquirer.

Now comes a venerable correspondent who says, "I am unable to get your full idea."

The fruitage of this belief in the Son of God is Christly character, and this is the great desideratum in the teaching of the New Testament. To be like the Christ in thought, in affection, in speech, in conduct, is the one all important achievement. The enemies of Jesus and his religion in Jerusalem, witnessing the behavior of Peter and John, on an unusually interesting occasion, "took knowledge of them, that they had been with Jesus."

The remark was once made, in my presence, that there were "Disciples" who had but little use for the man Christ Jesus—that if one only held with steady, and sturdy, mental grip, the doctrine that faith, repentance and baptism, are for the remission of sins, he was surely safe. This formula, he said, constituted "the faith" for which there must be earnest contention.

At the time I regarded this statement as a gross misrepresentation of an excellent and much maligned people.

I am now compelled to admit that this is the conception of some as to the faith that saves. Here it is in black and white before my eyes. With this small company doctrinal correctness is the most important feature of the Christian religion. Jesus is not the paramount issue. The character and official dignity of the Son of Man is secondary. The Son of God becomes a side issue. The great thing is doctrinal correctness.

From the position of my correspondent I differ in toto.

A man may not understand and believe that faith, repentance and baptism are for the remission of sins, and yet be "sound in the faith." He may think that he obtained remission of sins previous to his baptism, and yet be worthy of a place in "the Christian Church," or if you prefer "the Church of Christ." "What think you of

Christ?" is the true test of orthodoxy. Whoever thinks right about Jesus of Nazareth is orthodox. He may entertain off-sider notions about many things, but as long as he is able to underwrite the statements of Jesus concerning himself, and the statements of his elect ambassadors concerning his nature, official dignity and authority, he is, in the right sense, of the word, orthodox. Such a man is my brother. Jesus is the object of Christian faith. "Dost thou believe on the Son of God?" B. B. TYLER.

Denver, Colo.

Whom, Not What

"Yea mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." I have sympathy for David. My old time and life-long friend has said some unpretty things about me in the *Christian Century*. My name is E. L. Frazier. You need not turn to age 8 (670) of August 11, 1910, *Christian Century*, to see who is the "heretic" and "the narrowest kind of a narrow sectarian." "Serve in the ministry for pay." "Receive pay for preaching what the people want." Advocating "low down business." "May be a hireling," etc. I make no effort to defend myself against these charges. I have no counter-charge to make. I have no poisoned arrows in my quiver. I have no arguments of that kind.

All this comes of the question, Whom? or What?

I had said of a preacher: He does not believe what we believe. And advanced the thought that he ought not to live on the money given to promulgate what we believe.

Mine accuser's position is this: It is not what we believe, but whom. Now I may be quite obtuse, but don't think I am. If there is any logic or any sense, or anything of any kind in this position, the conclusion is reached that if one accepts the whom, there is nothing whatever in the what. If one believes on Jesus Christ, it matters not what he believes beside.

This "prophet of Jehovah" is the minister in charge of a local congregation. There is in his audience a devout Mormon who has two or more wives. He offers himself for membership. The minister knows the Mormon. Will he receive him into the fellowship or membership of the local congregation? He is all right on the whom.

There is something in the what. One may believe too much. He may believe the whom, and believe too much of the what, for even this "prophet" who is far from being a "narrow sectarian." He would not take this man in on his "whom" even to associate membership. He believes too much.

I have a neighbor who is a mighty fine man. His character and behavior is just like that of the best Christian. He is a Unitarian. He accepts the "whom." He speaks in terms of highest praise of Jesus Christ. He loves Jesus Christ. Ask him if he believes the "whom," he will say he does. This Unitarian comes to the city where dwells this "prophet of Jehovah" and attends his church week after week. He is charmed with the broadmindedness of the eloquent and genial minister. He would like to be a member of a local congregation presided over by a man who says it is all in "whom" none in "what." He offers himself for membership. Will he be received? Not into full fellowship and membership, but being quite respectable and his church respectable, he would probably be taken as an association member. He believes too little. I am still persuaded that

there is something, yet much in the What. Further, I am persuaded, that the highest proof one may give of the Whom is found in the What. He who truly believes on or in Jesus Christ also believes Jesus Christ and makes proof of it by carefully doing what Jesus tells him to do.

I am to be taken literally and seriously. When a preacher in any religious body finds that he does not believe what that body of people believe in fundamentals, that preacher ought to change base. Common honesty demands it. If this is "low down business" in my brother's mind, he has liberty to differ with me. In my mind it is business of a high Christian order. Here I stand.

E. L. FRAZIER.

St. Petersburg, Fla.

Trying the Shoe on the Other Foot

The *Christian Standard* reports the receipt of a subscription recently which was accompanied by the following note:

"With two of our former state evangelists, who were ardent admirers of Professor Willett, now practicing Christian Science, and a former dean of Berkeley Bible Seminary in the Episcopal Church, sprinkling infants, there is great need to circulate *The Standard*." To which *The Standard* replies "we heartily coincide with the diagnosis, but have no comment to offer."

With one of our preachers who was an ardent admirer of "Isaac Errett's son" and a reader of the *Christian Standard* in jail in Texas for making out a false draft for a large amount of money there is great need to circulate *The Christian Century*. "We heartily coincide with the diagnosis but have no comment to offer."

Salina, Kans.

J. C. McARTHUR.

Additional Book Reviews

FULL ALLEGIANCE, by G. H. Knight. This is a volume of 140 pages pleading for "Full allegiance and the holy way." The words "holy," "saint," etc., have been so strained by devotional writers that we have come to expect an over-pious and unnatural treatment of them. The author of *Full Allegiance*, however, is sane in his treatment. He says: "For what is a saint? Simply one to whom the will of Christ is everything, and who is striving heartily to do that will, and that is what not some, but all believing men are pledged to do." (A. C. Armstrong & Son.)

A WORKINGMAN'S VIEW OF THE BIBLE, by O. F. Donaldson. We do not know what kind of a workingman Mr. Donaldson is, but he certainly could have made a theologian of mark. This volume is suggestive. More systematic knowledge would have relieved it from some fantastic interpretations, but it is suggestive, free, and human. (Sherman, French & Company. Boston. \$1.20, net.)

THE WINNING OF IMMORTALITY, by Frederick Palmer. The position of this book is well set forth in its fifth chapter, which is entitled "Immortality as not Inherent but Possible." We do not share this view. We believe every man by birth is so allied to God as to be immortal. The Rev. Mr. Palmer, however, in this volume of 230 pages succinctly sets forth the theory that immortality is conditional on spirituality, unity with Christ. He supports his position with many scriptural quotations. We commend the book to those interested in this theory, held by many Bible students, but not convincing to us. (Thomas Y. Crowell & Company. \$1, net.)

A
SERIAL
STORY

Donald Graeme

Copyright, 1910, by J. C. Kiser

By
M. A.
FULTON

CHAPTER XVII. (Continued).

"You cannot be seriously hurt, Archie, or they would not all have left you. As it is, if Mr. Sinclair's injuries were not terrible, they would not all be there. Oh, I will never forgive myself for encouraging him to go with you."

"Are you mad, dear Jeanie, to think that I would endanger my own life to harm him?" An apprentice from the shop put in a white scared face at the door. His eyes were red with weeping.

"Miss Jeanie, is the meenister deid?"

"Oh, no, Jack, I hope not."

"What for, are the doctors aae lang wi him?"

"I can't tell, lad, we must wait," she spoke hopelessly. Jack drew nearer.

"Miss Jeanie, it's no sae bad as ye think, they weren't baith killed on the spot."

"So it is, Jack. If it had been only clear ground. But that horrid iron," she shuddered.

"Ay, but there was somethin' else Miss Jeanie."

"Come here and tell us, Jack," called Archie feebly from the sofa.

"Mercy me, Maister Erchie, are you there? They a' say you're no a peen the waur—the wull saved ye."

"What do you mean, Jack?" inquired Jeanie.

"They a' say that baith o' them wad ha' been killed if it had na been for the wull."

"What wull, Jack? How could wull save them?"

"Did ye no ken Miss Jeanie that auld drab cameron brocht a load o' wull, no five minutes afore the motor came up. He laid it doon by the iron, tae he put on the laft. Ye can see it frae the winda gin ye like."

"It has been a merciful escape—thank you Jack for telling us." As the lad turned to leave the room Archie feebly asked him to bring him a glass of water. Jeanie looked at her cousin. Great drops of perspiration stood on his brow. His face was ashen. In a moment she was holding a glass of water to his lips. He quickly revived and thanked her gratefully. There was compassion in her sad eyes as she said gently:

"I fear you are more hurt than I at first thought, Archie."

"Perhaps it is only shock, Jeanie."

"Let us hope so. It has been almost a miraculous escape. For you, at any rate, Archie."

"It seems so. And yet I would change places with Mr. Sinclair if I could. No matter how bad his case may be. You have not lost faith in him." She looked cold as marble as she replied:

"No one will ever lose faith in Mr. Sinclair. He is one of God's good men." Archie grew impatient.

"And yet his God did not save him in the time of danger. I, who am but a mere worldlying, came off better than he."

"That depends. I hold that so long as a man's soul remains stainless, he cannot sustain permanent loss."

"You speak like a philosopher, Jeanie. Who taught you?"

"All that is worth knowing in life, Mr. Sinclair taught me, cousin Archie. And now, he lies in the next room dying perhaps, through you."

"I may be as badly hurt as he is, for all you know, and yet you reproach me cruelly, for what I cannot help." She saw that he was growing excited and she calmed herself

at once. But she could not keep quiet. From window to window, and from window to door she flitted, listening and waiting for words that would remove the terrible anxiety she endured. At last one of the doctors hurriedly came into the room. With trembling lips, Jeanie asked:

"Tell us, doctor, is the minister's life in danger?"

"Not at all, my dear young lady. He has the strength of three men. But we have another case here which I must attend to. Please stay near the door Miss Graeme. I may need you."

She saw that he did not mean to give her further information at that time. She went out to the lobby, only slightly relieved from the weight of dread which seemed to be crushing her. In a short time the doctor came to the door and said cheerfully, but in low tones:

"Miss Graeme, I am glad to be able to inform you that Mr. Monteith's injuries are very slight. Shock to the system there is, of course, but it will not prove serious. He will be quite fit to return to Glasgow by tomorrow. I will send in a draught bye and bye, to quiet his nerves, a good night's rest is all he requires."

"I am very glad doctor that it's no worse with my cousin," she paused, afraid to ask for the whole truth. "I fear you have a much worse case in Mr. Sinclair."

"Much more serious," he replied, gravely. But it might have been worse, you know. It might have been his right arm."

"Is it the left, then? I did not know which it was. Is it very badly broken, doctor?" He looked at her out of kind eyes.

"Yes, very."

"I did not think it took so long to set an arm. It seems an age since you all came in." Again the doctor looked compassionate. He saw her lips tremble. He noted the white, anxious face. He knew that Mr. Sinclair was one of their most cherished friends, even if he guessed no more, it was enough. He could not bring himself to tell her the worst, so he answered evasively, as good men sometimes do:

"Some cases are much more serious than others. We had to put him under chloroform. Your father has been most thoughtful, Miss Graeme. He says the minister must not be moved from here at present. Have you a room, a spare one on this landing? It may be some hours you know before the effects of the chloroform pass off."

"Yes, doctor, our best bedroom is here. Mother always keeps it well aired. Shall I light the fire?"

"Yes, but mind that the room does not get overheated." Before she had time to ask further, he had turned away. She watched him wistfully as he crossed the lobby and once more entered the dining room. She moved almost mechanically towards the guest chamber, turned on the gas, and lit the fire. She looked round hoping to find something she might do. But everything was in order. The suspense was sickening. Were there other injuries besides the broken arm? Would he die? She trembled at the thought. Oh, if she could stop thinking. But she could not. She would go back to Archie. Distasteful as his presence had become to her, it was easier to listen to his conversation than endure her own thoughts. She went out into the lobby again and was about to go into the drawing room, when the dining room door opened and Donald came out slowly, backwards. They were bearing the sufferer to bed. She saw

the death-like face and form stretched on the leaf of the dining table. They would pass where she stood. Oh, surely he was dead. She swayed rather than walked into the drawing room, and fell fainting on the floor. In a moment Archie Monteith was kneeling by her side, his own weakness quite forgotten in anxiety for her. He rang the bell wildly, and Sarah came in frightened, and so nervous, that she scarcely heard him, when he called for water. Sarah ran into the best bedroom for water. But they were all there, with the poor minister. Then she fled to the bathroom, but found no glass there, so had to go down stairs for water after all. It seemed to wretched Archie that she never meant to come back. As his fingers touched the white throat while he loosened her collar, he bitterly told himself that he had brought all this suffering upon her. But he loved her, he loved her, and would give his very soul to win her. Had he not proved even to himself that day, that he had been ready to die rather than lose her? Then Sarah came, and they bathed her temples and her wrists. Soon she revived, and gazed around wondering what was the matter. Sarah slipped one arm under her head and Archie knelt beside her, one of her limp hands fondly clasped in his own.

"You are better, Jeanie," he said, softly, his soul in his eyes.

"Yes, I am better. How weak of me to go off like that, when I am needed perhaps."

"They dinna need ye, Miss Jeanie. Lie still, pet, till the blood comes back tae yer white, bit face."

"The shock has been too much for you, darling," whispered Archie, heedless of Sarah's presence. The words seemed to sting her. Drawing her hand away from his, she rested it on Sarah's shoulder and was on her feet before he could assist her.

"Come to the sofa, Jeanie, and lie down, you must rest."

"No Archie, I will not lie down nor rest till I know the truth in the next room." As she spoke, Donald, haggard and pale, came in. She forgot herself, forgot everything but the dread which possessed her. She was aghast to the very lips, as she looked into her brother's troubled face.

"Donald tell me the truth, all. Is he dead?"

"He might as well be," he groaned as he flung himself in an armchair, sobbing as if his heart would break. It was Jeanie's turn to be calm.

"Is there no hope, Donald? Will he die?"

"No, no, not that, I tell you. But if I were in his place I would rather die."

"Donald tell me. Suspense is killing me."

"Yes, I know Jeanie, dear. So I may as well tell you at once. The doctors said it was the only thing they could do. The arm had to be taken off." The last part of the sentence was a hoarse whisper. She grasped his hand to steady herself.

"Our minister, with only one arm! Oh, Donald."

"I wish it had been mine instead of his, Jeanie," whispered Donald. Archie Monteith's eyes gleamed with a strange light. Had it been under other circumstances, they might have thought his expression was one of exaltation as he replied to Donald's words:

"I think we all have reason to be thankful that it has been no worse. It is almost a miracle, that we were not both killed."

Donald seemed not to have been aware of Archie's presence, till he spoke.

"I tell you I would rather be killed outright than go maimed all my life. And it was your fault, Archie, only gross carelessness could have done it, or worse," he said, bitterly.

Archie professed himself deeply aggrieved. "Was it I, who placed those iron things where they were?" he said, hotly.

"They were there, when you went out, Archie. You have no excuse."

"I made a terrible blunder, I know it. But

other men, true and good ones too, have made mistakes as well as I. If I had been killed on the spot, I suppose none of you would have cared."

"Oh, yes, we would all have cared, Archie." Donald answered gravely.

"No, Jeanie there, is more grieved over the minister's lost arm, than she would have been for me soul and body." She was sorry for him, much as she doubted him.

"You know perfectly well we all would have been grieved for you, Cousin Archie. But that is no reason why we should not grieve for Mr. Sinclair. Oh, the pity of it, the pity of it. It is a day of mourning for the whole congregation."

"If he were a poor working man with a wife and little children to support, Cousin Jeanie, I should say this is a terrible calamity. But think of it. Mr. Sinclair who does not even need to write out his sermons, so gifted is he. Besides, he has neither wife nor child to suffer with him. Of course we are all very sorry for him. Yet we ought to be thankful that it is not worse." Jeanie gazed at him with great sad eyes. Then without another word, she turned slowly and quitted the room.

Donald felt that Archie looked upon the accident with calmer eyes than could be expected from his share in it. He thought however, that his cousin might be too dazed to realize the extent of the calamity, so he merely said:

"Come away to my room and lie down, Archie. You are not yourself." Archie lost self-control. Jeanie's silent contempt had been too much for him.

"Is it any wonder I am not myself?" he hissed between his teeth. "The woman I would die for, is cold to me as an icicle. But at least, she will surely not be mad enough to throw herself away on the one-armed minister."

CHAPTER XVIII.

Off to Oban.

They were all of one opinion about it. James Douglas was not to hear of the accident to Mr. Sinclair, till such time as strength enough returned, to enable him to bear the shock the sad news would be. His progress towards recovery was rapid as was to be expected from a young man who had lived so simply as he had done. One by one the whole household had been to see him, even in the weak days, when talking was prohibited. By the time he began to be mad hungry, Jeanie and Donald paid brief, flying visits. They could not bear to see the disappointed look in his eyes, when they refused to bring him eatables, contrary to doctor's orders. Once, Jeanie had met Sarah guiltily stealing upstairs, something in her hand neatly folded up in a serviette. It proved to be two potatoes and a piece of roast beef. The nurse had to be told, and poor Sarah was ordered not to enter the invalid's room, for an indefinite period. But while James made rapid strides towards renewed strength and health, Mr. Sinclair, in the room below, languished in pain and seemed scarcely to care whether or not he recovered from the effects of the terrible accident from which he had so narrowly escaped with life. Jeanie had tried to comfort him more than once, but somehow, when she saw the hopeless look on his face, she was seized with unconquerable shyness and she felt that her words were strained and unnatural. So the days passed on, till at last one day they told the minister that James Douglas was at last allowed to sit up for an hour in his own room. It was Jeanie herself who came to Mr. Sinclair with the good news.

"You will be glad to hear, Mr. Sinclair, that James is allowed to be out of bed tomorrow." He smiled as he noticed how glad she was. But the saddened look still haunted his great dark eyes. She did not know that he was thinking bitterly that he

would never be really well again—henceforth a poor, maimed creature, for all time.

"I am very glad Jeanie. James is a good lad—a man who will never shirk duty. Has anyone told him about—about this?" He touched the bandaged stump of arm with wistfulness in his eyes, pitiful to see. Hers tearful as she replied:

"Oh no, Mr. Sinclair, we could not tell him, yet."

"I know, it was wiser not. And better keep him in the dark yet awhile."

"It has not been easy to keep the truth from him. Every day he talks of you, and is always wanting to know when you will be allowed to get out of doors. I think myself that he is beginning to suspect that we have not told him all—he said to me only today—'My greatest wish to get strong now is that I may be able to go to see the minister—it's no small thing that keeps him from being here to see me.'"

"Good James—he little knows his minister's loss. No one knows it Jeanie, but myself and my God." He seemed to shrink away from her as he spoke, the longing was in her heart to stoop and kiss his white brow. But how could she, when he did not seem to realize that she was longing to comfort him. Presently, Donald came in looking like his old self once more, and beaming with joy at James' speedy recovery. Jeanie stole away to have a good cry in her own room. Mr. Sinclair brightened as Donald talked of James. The idea was growing on the minister that Donald was surely innocent of the crime that he was suspected of. Would it be possible for such eyes to be hiding a lie? And if Donald were really guiltless, with whom did the guilt rest?

"It will be grand to see James quite well again, Donald. Your poor old minister will need strong young arms to help him, now that he's robbed of one of his own. You'll not fail me either lad—you'll be an arm for me sometimes!"

"Oh Mr. Sinclair, Mr. Sinclair, if you will but trust me. God helping me I'll be such a man as I never was before—Oh, if I could but prove my innocence."

"I do trust you Donald. I believe you will be true to your promise, whatever the past may have been, in the future you have work to do—it will be true and brave."

"Forgive me, Mr. Sinclair for speaking of my trouble. You will be feverish again, and then the doctor and the nurse between them will eat me. Please don't think any more about it."

"I am trying hard not to think of any horrible thing, Donald, but you can guess that I fail in the attempt all too often. Do what I will, I cannot help thinking of the man who did this." He glanced at the empty place where his good left arm once was.

"And no wonder. I can't for the life of me know how it could happen. Poor Archie, too,—it is a great pity of him, he is so grieved about it."

"Grieved? Is he? Does he really say he is?"

"Yes. When he went home he made us promise to send him a card daily to let him know how you get on." There was a flash as of anger in the minister's eyes.

"And you believe"—he paused and then added calmly—"was he not hurt? Did he escape scot free?"

"He has suffered a good bit from shock. He persisted in going home next morning. All the same he did not appear a bit like himself, when I saw him off. He has been in the doctor's hands since he went home. He says today though, that he hopes soon to be able to come to see us."

"Just so Donald. Well, that's enough about him for the present. There is another thing troubling me now. James Douglas will shortly be allowed downstairs. If I re-

main here he will soon find me. I don't want him to see this wreck yet awhile. So bring a carriage tomorrow morning, Donald, and take me home to the manse."

"Oh no, Mr. Sinclair, you can't go from us till you can move about again. We would all be more sorry to see you go than you can guess. Think of the loneliness at the manse. You must not think of going home for ever so long."

"I may as well make up my mind to the manse and loneliness for the remainder of life. I must go back to my fate at once." He tried to smile, but it was a forlorn attempt. "Never fear, Mr. Sinclair, we'll not let you be lonely at the manse. There will be an invasion every evening till you are tired of us all. If you could only hear young Gordon talk of what he's going to do for you—and hosts of others. Indeed you'll find you never knew how much we all thought of you, till now."

"I know Donald, I know I have the kindest hearted people in the whole of Scotland. All the same, I know well that a man's congregation can never make a home for him. I am tasting what a home is here. It is like getting better of a fever. The little taste of good things I am getting only seems to make me hungrier."

"I don't see why you shouldn't look forward to having a happy home, some day, Mr. Sinclair. You, who deserve one so much more than most men. Why should you not?"

"My hopes are cut off as surely as this arm is. I know it perfectly. It only remains for me to try to be resigned. But it is hard Donald, it is hard, just when life seemed brightest."

"Life will be bright and glad again for you, Mr. Sinclair. I wish I could change places with you. I would lose an arm and a leg too, rather than lose my good name."

"That's spoken like a true man, Donald. I'll take courage lad, from what you've said. And if the lost arm loses me some thing else, dear to me as life—well, I must bear it. And my work is still left to me."

"That is good. And now have we not talked enough for today?"

"I am not in the very least feverish you see. So don't go yet. The doctor will be here in a few minutes. Just to satisfy you all, I'll ask him if I may go home tomorrow. His consent will surely be enough. Then you will go to Mrs. Johnson in the evening and tell her to have my room ready—I really wish to go, Donald."

"You think you are giving trouble here, Mr. Sinclair."

"I am not thinking of that at all. I know the sincerity of your friendship too well. I am thinking most of James Douglas. A shock now might retard his progress to recovery very seriously."

"I fear he will have to know the truth soon. He told me yesterday that the moment he is allowed to go outside of the house, he will drive straight to you."

"I just thought so. But you must keep him away as long as possible. Fortunately the powers that be, will not allow him out soon this cold weather."

"Who's talking of the powers that be?" exclaimed Dr. Forbes. He came into the room rubbing his hands and looking his cheeriest.

"Talk of angels, we hear their wings."

"How much longer am I to lie here doctor?"

"You want up? Eh? That's a good sign. But you must keep still for a few days more."

"Could I not venture to return to the manse tomorrow? I hear that James Douglas will soon be downstairs. We don't want him to know anything of this yet awhile. If I were away in the manse it would be easy enough to keep him in the dark."

(To be continued.)



The Song Sparrow's Toilet

A splash in 'o a silver brook,
A dainty little dipping;
A dart into a quiet nook,
With all his feathers dripping;
A little shake, a little tweak,
To stir up every feather;
A pretty preening with his beak
To lay them all together;
A stretch of wings, some fluffy shakes,
A flash—he's flown away!
That is how the sparrow makes
His toilet for the day. —Selected.

Grandpa's Dog Stories

BY NELLIE LEONARD.

It was a hot, sultry July day. Grandpa and Harold were working in the hay field. Helen had kept busy carrying the ginger water that grandma sent to them.

After dinner grandma and Helen took some chairs out of doors where the grape-arbor made a deep, cool shadow. The white phlox, tiger lilies, poppies, nasturtiums and petunias were abloom in the gardens.

Helen drew a long, contented breath.

"O, grandma!" she exclaimed, "isn't it just like fairyland? See that hummingbird on the phlox and the butterflies, bumblebees and even grandpa's pet toad. This red poppy will make a lovely silk bonnet for my doll and I'll find the biggest 'sturtium leaf in the garden for her umbrella."

Grandma rocked smilingly to and fro as she sewed patches on grandpa's overalls and watched Helen playing happily among the blossoms.

By-and-by, grandpa and Harold returned warm and tired.

"Now I can rest a few minutes and then it will be time to go after Brindle and feed the hens," said grandpa as he sat upon the grass and leaned comfortably against a tree.

"That's just time enough to tell that story you promised if I'd bring you a good drink," planned Helen. She put her dolls in the hollow under the grape-vine and settled cosily upon the grass beside grandma's chair.

"Now I'm all ready to listen, grandpa," she announced.

"Well, well, I never did see such a girl for stories!" cried grandpa, shaking his head. "I don't believe there's a single story left in this old gray head that you haven't heard time and again."

"Tell her about some of your dogs, David," suggested grandma. "You've had a plenty; enough to reach from here over to Cameron's farm if you could stand 'em in Indian file."

"That'll suit me," agreed Harold.

"Soon after we were married," began grandpa, "I bought a pet for Lucy. It was a little Japanese dog—a cute fellow he was, with about as much hair as a baby mouse. The house wasn't finished upstairs, so he used to sleep in the open chamber. Every night when Lucy told him it was bedtime he would run upstairs and cuddle down to sleep in his basket. Most always the old cat slept with him and they were great friends. He seemed more like a baby than a dog. Your grandma cried when he was sick and had to be killed. I had a hound named Dan. He was a

great rabbit hunter. One day I took him to Halifax on a gunning trip and he scared up a fox. At night I couldn't call that dog from the chase and finally I had to leave him and come home. The next day I went back and found him so tired that he couldn't stand; he had to ride home in the wagon. If the fire-bell rang in the night, he would sit under my window and howl till I awoke. When your mother played on the organ he sat up and sang until we drove him from the room. He finally died of old age.

"There was a little silver-gray terrier named Jack. How he used to catch rats and kill 'em with one good snap! He was a great pet and would follow your mother everywhere. Poor Jack got run over when the electric cars first came through here.

"Then I had Fritz, part blood-hound and part English shepherd. He was a good fellow to chase the hens into their yard. If he couldn't manage otherwise, he would hold 'em carefully in his mouth until I came. He never barked like other dogs. We used to say he talked. He would answer back very earnestly and with a good deal of expression when we spoke to him. If he got excited, he would use a good many sentences of his dog language before he stopped; then throwing his head saucily back, he listened for our reply. He could play ball, shake hands, sit up and beg, and do all sorts of tricks. He was afraid of lightning and trembled every time it thundered. Lucy had to hold his paw and comfort him. Fourth of July was a miserable day for Fritz; he didn't like patriotic noises one bit. I think he was the most intelligent dog I ever owned.

"I had a Newfoundland puppy; your grandma named him Nixie. He looked like a little baby bear, but the poor cub had fits and never grew up."

"Oh, that was too bad!" cried Helen.

"Not as bad as when a cunning shepherd puppy, little Laddie, went mad and had to be shot right in the kitchen," replied grandpa. "Laddie was a splendid dog. I remember how he used to beg for candy and ice cream. One day he was very naughty and ran away. He came home at night with his ear bitten. In a short time he went mad."

"Any more dogs, grandpa?" asked Harold.

"Oh, yes," laughed grandpa. "There was Leo, a great yellow Saint Bernard as big as a calf. He ate almost as much as an elephant. Lucy baked meal cakes every day and then he would steal the hens' food. One morning I put it inside a chicken coop and first thing I knew, Leo had rooted his big head underneath, lifted the coop, let out the chickens and old hen and ate all the warm mash he wanted. The neighbors complained that he spoiled their gardens, tramping through them. One foot would smash a whole squash vine. I had to sell him."

"Any more?" persisted Helen.

"Land sakes, yes! There was Nero, and Don, Skip, Fide, Sport, Prince, Rover—I don't know how many more. It would take all night to tell all the dog stories I know, so I might as well stop now. Guess I've paid for my ginger drink, haven't I, Helen?" and grandpa sauntered toward the barn.

The Siberian Railway killed 78 and injured 1,022 men during 1909.

A Thousand and One

BY H. SAMUEL FRITSCH.

A thousand blossoms scent the air
By field and lane and river:
But only one is picked with care
And pressed to last forever.

A thousand song-birds sing their part
In tree and shrub and arbor:
But only one song finds a heart
That will its music harbor.

A thousand kindly deeds are wrought
In home and street and market:
But only one calls serious thought
From him who stops to mark it.

But flowers and birds do not despair,
But bloom and sing untiring:
So let my thousand deeds cease ne'er,
If only one's inspiring.
Billings, Montana.

A Poor Boy from the Country

"I'm just a poor boy from the country." The few people who of themselves had value enough to know O. Henry well, perhaps loved him best when, with this whimsical depreciation, he would excuse his own penetrating humor or generousities that were super-Quixotic. It was his personal password, his humorous apologia, and his saying it always seemed to break one of the alabaster boxes of life's perfume and diffuse a warm essence of good feeling, enough to make the hearer inwardly beam with some new contentment. He did not use it as an affectation or "stunt," such as literary men of a cheaper grain go in for; he had none of those traits. Never was there purer individuality than that of Sydney Porter, whom America claimed as the greatest living short story writer with the exception of Rudyard Kipling. O. Henry knew his world, read its closest secrets so simply that his supreme knowledge of human nature of itself formed that aspect of reserve which appeared even mysterious to looser minds. He allowed himself little affections where his feeling for some things was concerned. Music he claimed to detest. "What do you think of it?" some one asked him of a lovely minor-keyed song. "Sounds like a wagon going down hill," was his cheerful reply. "Music," he continued, in answer to a protest, "doesn't mean anything. It's the lowest of arts. It plays upon the emotions; it doesn't get at the brain. I would give all the operas ever harped for the dull, concrete roar of one block of New York. That's music." But later he said to a friend, a trifle wistfully, "You know I talk a lot about hating it; but I don't." "New York," he said, when he returned from the rest and exercise he couldn't allow himself, "doesn't seem to agree with me as it used to. I'm all run down physically and have been ordered out of doors for the summer. Don't know where I'll go—a sea trip, maybe, or somewhere in the woods. Yet New York," he added in a voice grown tired, as if the soul already spoke from a little greater distance, "is all the mountains and the streams, the hills and the purple valleys of mother earth. All the daffodils of spring meadows are blooming here. There's more poetry in a block of New York than in twenty daisied lanes!"—Exchange.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, SEPTEMBER 17.

Theme for the Day.—The Call of the Master.

Scripture.—Son, go work today in my vineyard. Matt. 21:28.

Who his own self bare our sins in his own body on the tree. For we were as sheep going astray, but are now returned unto the Shepherd and Bishop of our Souls. 1 Pet. 2:24, 25.

I said, "Let me walk in the fields;"

He said, "Nay, walk in the town;"

I said, "There are no flowers there;"

He said, "No flowers, but a crown."

I said, "But the sky is black,

There is nothing but noise and din."

But he wept as he sent me back—

"There is more," he said, "there is sin."

—George Macdonald ("The Master's Word").

Prayer.—Our Father, be near us on this holy day. We present ourselves to Thee at the opening of this new week, anxious to be kept in the faith, and to share with all saints the work and blessing of our God. Deliver us from temptation, we pray Thee, and make the days of our lives profitable to Thee in the progress of that kingdom of Thine, for whose coming we ever pray. Amen.

MONDAY, SEPTEMBER 18.

Theme for the Day.—The Inspiration of Friendship.

Scripture.—I behaved myself as though he had been my friend. Psalm 35:14.

A friend loveth at all times, and a brother is born for adversity. Prov. 17:17.

Me, too, thy nobleness hath taught

To master my despair;

The fountains of my hidden life

Are through thy friendship fair.

—R. W. Emerson ("Friendship").

Prayer.—Father of all grace, Thou God of comfort and of strength, we adore Thee for Thine unmeasured kindness to us and to all men, in spite of our many sins and our oft-times forgetfulness of Thee. May the thought of Thy constancy of good will toward us win us to more worthy moods and ideals, that the friendship with which Thou hast honored us may not be wholly beyond our desert. For the friends we have we thank Thee, and we ask that we may ever live in the relation of friendship with God and our fellow men, which is the essence of religion. We pray for Thy name's sake. Amen.

TUESDAY, SEPTEMBER 19.

Theme for the Day.—The Quest of Perfection.

Scripture.—Till we all come in the unity of the faith and of the knowledge of the Son of God unto a full-grown man; unto the measure of the stature of the fulness of Christ. Eph. 4:13.

For men begin to pass their nature's bound,
And find new hopes and cares which fast supplant

Their proper joys and griefs; they grow too great

For narrow creeds of right and wrong, which fade

Before the unmeasured thirst for good; while peace

Rises within them ever more and more.

Such men are even now upon the earth,
Serene amid the half-formed creatures round
Who should be saved by them and joined
with them.

—Robert Browning ("Paracelsus").

Prayer.—We are grateful, holy Father, for the life that we now possess, and also for the assurance that we shall grow richer in the graces of holiness as we approach Thee. We are happy today in the blessings we have, and we know that the years can only bring better things as we fulfil our part in the program of the universe. Inspire us, we pray Thee, with the longing to reach the higher life. For Jesus' sake. Amen.

WEDNESDAY, SEPTEMBER 20.

Theme for the Day.—Nature's Message concerning God.

Scripture.—The earth is full of the goodness of the Lord. Psalm 33:5.

Let the earth hear and the fulness thereof,
the world and all things that come forth of it. Isa. 34:1.

The word of the Lord shall stand forever. Isa. 40:8.

In holy moments, when great nature seems
Hushed and a-listen, earth and air and sky
In all their loneliness aroused from dreams.
Ready for revelations from on high.

We mortals, too, await in wonder then,
Hearts throbbing like some small, just-captured bird,
Something divine about-to-be, ah, when
Or where we know not, but we trust the Word.

—Richard Burton ("Nature's Word").

Prayer.—Our Father, whose dwelling place is eternity, we are made to wonder at the disclosures of Thy loving kindness to all the creatures of Thy hand. All nature is full of Thy majesty, and daily Thy praise is sung by the heavens and the earth. May we not be unmindful of this great message concerning Thee, but the rather try to discern the meaning of the voices of earth and sky, that we may know for ourselves the secret of God. Make Thy word sure to us, that we may trust in Thy mercy and be filled with Thy life. For we ask in Jesus' name. Amen.

THURSDAY, SEPTEMBER 21.

Theme for the Day.—The Value of Today.

Scripture.—For we are come in a good day. 1 Sam. 25:8.

I must work the works of him that sent me while it is day; the night cometh when no man can work. John 9:4.

Today,

Unsullied, comes to thee new-born;

To-morrow is not thine,

The sun may cease to shine

For thee, ere earth shall greet its morn.

—John Ruskin ("Today").

Prayer.—It is of Thy mercies, our heavenly Father, that we have come in life and health to this new day of Thine. Our hearts glow with gratitude at the thought of Thy goodness to us. We ask only that we may so use the day that at its close we may feel that it has been well worth while that we have lived. And may we also call to mind the steps that we have this day taken toward

the better life, and the house not made with hands: In Jesus' name. Amen.

FRIDAY, SEPTEMBER 22.

Theme for the Day.—The Voice of God.

Scripture.—And after the fire a still small voice. 1 Kings 19:12.

I will hear what God the Lord will speak, for he will speak peace. Psalm 85:8.

The flash that probes the midnight ocean
Can thrill not like one look from Thee;
Not Nature, in her whole bright motion,
Doth so caress and compass me;
No dove's note in the wood-recesses,
While dark and dreams are over all,
Had ever half such tendernesses
As deep within my soul, Thy call.
—Louise Imogen Guiney ("The Divine Friend").

Prayer.—Our Father, in whom we live and move and have our being, it is of Thy mercy that we are kept in life, and have been brought to the joy and the duty of this day. Regard us in kindness, we beseech Thee, in spite of all our waywardness. Create in us clean hearts, and renew right spirits within us. Help us to hear Thy voice above the clamor of the world, and may it bring peace to our souls. Through Jesus Christ our Lord. Amen.

SATURDAY, SEPTEMBER 23.

Theme for the Day.—The Forgiving God.

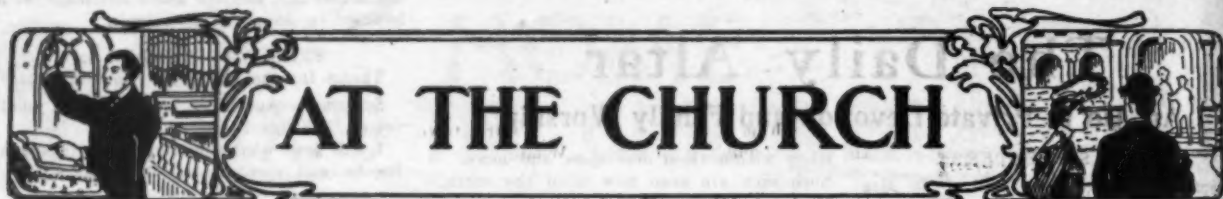
Scripture.—I, even I, am he that blot out thy transgressions, for mine own sake, and will not remember thy sins. Isa. 43:5.

Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And Thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I, whom Thou hast molded from the clay,
Thou'lt leave Thy wrath and say,
"I will be sorry for their childless childlessness."
—Coventry Patmore ("The Boy's Punishment").

Prayer.—Our loving Father, we lift up our hearts to Thee in prayer and gratitude, for Thou hast brought us into life, and art the Giver of all we possess. Thou desirest truth in the inward parts, and we crave Thy approval of our day's work. Cast us not away because our lives are faulty, but give us the will to trust and obey Thee. We bring this week to its close under Thy blessing. Preserve us all our days, for Thy mercies sake. Amen.

Indestructible Friendship

Where friends are teachable, quick to recognize their own defects, having the meekness of self-control and persistent eagerness for the best that friendship may bring; where inner sympathy and deep reverence for the person of themselves and others are present; where each is a promoter of peace and each is ready to sacrifice for the other—there is a friendship that it is hardly possible to wreck. It has something of the eternity of the nature of God himself. There is no personal relation of any kind in the life of any man where these great qualities have not their peculiar and inestimable contribution to make. Even where they are found in only one person in the relation, they can hardly help proving contagious if the person who seeks to embody these qualities does not allow himself to be provoked out of them. —Henry Churchill King.



Sunday School Lesson

By Professor Willett

Flesh and Spirit*

Again, by the return of the quarterly temperance lesson, we are put in mind of the greatest battle of our generation. A battle of a very different sort, it is true, from those fought in military defense of the country, and yet one as truly necessary to the welfare of the nation as any ever waged upon the field of blood. And the progress of this campaign for good order, sobriety and decency ought to unite all the men and women who love God and home and country. Those who fight on the side of the saloon are led by no principle save self-interest and the money that can be made out of a bad business.

It is a satisfaction to all who have to do with Sunday-school work that no small credit for the victories already won over the liquor traffic is due to the incessant emphasis that the teachers of the American Sunday-schools have laid on the subject of temperance during the past quarter of a century. The people who were at that time the smaller children of the school have now become the makers of the homes and the business interests of our country. The lessons on temperance, though not the only molding influence, have had their share of effectiveness in shaping a sentiment in favor of a clean life and a citizenship untainted by the foul blight of the liquor business.

The Temperance Lesson.

So also must be the thought of the teacher today who confronts a temperance lesson, and hardly knows how to teach it at first. It seems when the matter is considered that the temperance lessons come very frequently in the plan of the international studies. Then, too, it is not always clear just what relation the lesson chosen from the Bible has to the present American problem of intemperance. The conditions have changed very much since Bible days; at that time there was no organized drink traffic, seeking to enslave the bodies and the souls of men.

While this is all true, the teacher soon discovers that there are eternal principles of conduct with which the Bible deals, and these touch every phase of even our complicated modern life. If the men who wrote the Bible knew nothing of the saloon as it threatens us, they at least knew the spirit of evil that wars against the soul, and the saloon is only one of its many forms of expression. The saloon is the instrument of the flesh, gratifying only the lower and viler appetites of humanity. It is only degraded human nature that can be victimized by the drink business. Men and women of self-restraint and high mind are above it. And the beasts that we call our servants are out of its range. It is only degenerate humanity that acknowledges its mastery.

The Appeal of Paul.

In the Epistle to the Churches of Galatia,

*International Sunday-school lesson for September 25, 1910. Temperance lesson, Gal. 5:15-26. Golden text, "If we live in the Spirit, let us also walk in the Spirit." Gal. 5:25. Memory verses 22, 23.

that region to which the apostle Paul went on his first missionary journey after leaving the Island of Cyprus, he uses language very personal and searching. They had disappointed him by giving up the Christian faith which he had preached to them, and going back to the forms of Judaism and the unholy practices of their former lives. It is the effort of the apostle to renew their interest in the higher life to which he called them formerly. That higher life means the constant warfare against the sins of the flesh.

The different ways in which the lower nature shows itself are named by Paul. He had just had occasion to reprimand them for their bad dispositions. They seemed unable to live at peace with one another. Their conduct was more like that of dogs who bite and fight each other than members of a loving family, such as the church should be. That sort of conduct was not wholly unexpected in people who had just left the lower estate of Judaism or heathenism to enter the church of Christ. Unfortunately it still finds expression in the lives of some who call themselves Christians, even after twenty centuries of progress in the enrichment of character. No one can claim to be led by the spirit of Christ if this is his nature.

Man and Brute.

The two natures, the lower and the higher, the animal and the spiritual, are in perpetual warfare against each other. When the lower is held in check, and the higher is the controlling force, there is poise and self-mastery, and the man is respectful and useful. When the lower nature gets the control, as in the case of the drinker, the man of unclean habits, or the man of vicious and hateful sort, then not only is the man himself a victim of his brute nature, but society around him

suffers, and often has to pay the price of his misdeeds in the sufferings which his actions bring on others, and even the price of taking care of him and his dependents.

There is where the advocates of the saloon miss totally the logic of the vile business they defend. They plead for personal liberty, by which they mean the right of the individual to indulge his bad appetite for intoxicants. In the last issue the cry for personal liberty is put into their mouths by the men who as makers or sellers of the drink are making profit out of the sins and weaknesses of their fellowmen. The freedom which the brewer and saloonkeeper want is the liberty to take the money of their customers without any shadow of an adequate return.

The Source of Many Sins.

Here at the very start is the victory of the flesh over the spirit. The maker and seller of the drink abandon all the principles of good will and brotherhood for the sake of the money there is in the business. Then the man who drinks yields the victory to the flesh which craves the drink because of the vile habit which has fastened itself upon him. Then all who are members of his family or of the society around him are to some extent, greater or less, made the victims of the same bad thing. And in the companionship of this evil habit comes nearly every other sin against society. If the crimes of making, selling and drinking liquor could be banished from our land, the fruitful source of three-quarters of all our crime, poverty and distress would be removed.

In this war of the spirit against the flesh it is worth while to have every teacher and pupil in the Sunday-school enlisted. There can be no compromise till the victory is won. In perfect unity of action the forces of sobriety should work. It is no time for factions in the temperance fight, any more than in the church. United we can win. The victory is already in sight. Christ expects everyone to do his duty.

Christian Endeavor Lesson

BY W. D. ENDRES

Topic, Sept. 25—My Denomination at Work for My Country. Ps. 89:11-18.

Probably it is safe to say that the Disciples of Christ are doing just about the same as all the other denominations for the welfare of our country. Our churches maintain the customary services in the church, the Sunday-school, the young peoples' meetings, the Sunday and mid-week services, in all of which wrong is condemned and right is exalted. Individuals are persuaded to embrace the righteous life in Christ; the sick are visited; the poor are aided; and the aged are cared for. We also are carrying on a home mission propaganda throughout the country, giving some attention to the need of the cities. Through these agencies the individual is sought that he may be made clean and righteous. This of course helps the community and state where it is done. This general kind of work is being done by all the denominations. This is of the greatest importance. It is from the churches as a general rule that the men come who rebuke sin and selfishness as it manifests itself in our

industrial, commercial and official life. They are the salt of the earth.

But when all is said, it is at this point that we are lamentably weak. While it is true that those who resist the evils which tend to rob and oppress others come from the churches, institutions in which they learned to hate injustice in all its forms, it is also true that there are scores of men in these same churches, "in good standing and full fellowship" who do not hesitate to disregard every moral principle in the catalogue, if necessary, to drive a successful bargain. Why is this? Because we in our churches have not proclaimed with sufficient emphasis that we are our brother's keeper. We have not made this a condition of acceptable discipleship. We have not had an adequate vision of the opportunity and obligation of the church to serve the community. Did not Jesus insist with equal emphasis upon the second great commandment—that we love our neighbor as ourselves? There is upon the churches and, therefore, upon every denomination the obligation of deep

and abiding concern for all the social ills which afflict our country. How much are our pulpits thundering against the common practice of grafting both in public and private life? As a matter of fact there is relatively little said about it, and when something is said often the minister is accused of not preaching the gospel. Because of the fact that we have not appreciated the significance of Jesus' teaching of brotherhood we have little to say and are doing still less about prison reform; labor conditions; the conflict between organized labor on the one hand, and organized capital on the other; public utilities; civic corruption; housing conditions in the great cities; immigration; gainful occupation of women; and the blight of child labor. These are all big human

problems, all of national importance and significance. Some of the leading denominations have departmental organizations designed to deal with some of these problems. We have no such organizations; we have one lone little hospital in all this broad land which is located in a little country town. This should humiliate us. What better service could we as a brotherhood render our country than to establish along with our other organized work an institute of social service, the object of which would be to keep before the churches the pressing needs of the hour and teach the churches that they in turn might teach their members their Christian obligation to concern themselves with conditions which menace human life and seek to improve them?

could be emphasized, and the work of the League presented to his people, such a plan would most certainly be productive of large results for the Kingdom. The League has prepared an Order of Service, a sample of which will be sent free, and copies by the hundred furnished at cost.

The work is not commercial in any sense of the work; whatever revenue is received from any of its departments, being spent to further the work at home and abroad.

Pastors and others who are interested in this splendid movement can obtain full information of the work and samples of the literature, by addressing The Family Altar League, 602 Lakeside building, Chicago, Ill. Covenant cards will be sent free although the actual cost including postage is twenty-six cents per hundred. If those ordering care to bear a part or the whole of this expense it will be appreciated.

The Family Altar League

Its Purposes and Progress

BY REV. FRANK HAYES.

Within the last twenty-five years the church has felt the thrill and blessing of several new and sudden movements for progress and uplift within her own bounds; but of these movements not one has been received more gratefully or has given promise of more profound results and widespread blessing than that of the Family Altar League.

From being almost universally observed in the families of the church two generations ago, it had suffered neglect till its observance was the exception and not the rule, even among Christian families that were busy with many of the lines of work in the church and in philanthropic movements.

The whole world is feeling an acceleration in the movement of its activities and enterprises, but nowhere is the rush of life as great as in America; and this rush seems to have left its mark first of all on the family worship.

But this rush of life would inevitably make itself felt. The multitude of enterprises and the tremendous energy required by them called more and more for time. Every movement must be rendered to the great cause of haste. The head of the family is in haste to reach his business, the mother is compelled to be in haste to fulfill the domestic and social requirements of her life, the children are in haste to go to school. With all this tremendous pressure constantly brought to bear upon the time of the family, it was easy for people to yield a little here and there, and that yielding led to the complete neglect of the household altar. This was, undoubtedly, the history of the falling away of family worship.

But in permitting this falling away, Christians were involving a loss far greater than they realized, and many families have been slowly awakening to the conviction that the family altar is not only a duty but a privilege and a necessity to the best interests and the highest happiness of the individual and the family; and also that the neglect of the family altar is a menace to the well-being of both the church and the state, because the quality of the life in either church or state will not be better than the quality of the average family life.

Less than two years ago, the Family Altar League was founded by Dr. Biederwolf, the well-known evangelist, and a few of his associates, but in this incredibly short time the movement has become world-wide.

Up to the present time about 85,000 requests have come in for covenant cards, and letters are pouring in daily to the main office asking for information on the subject and

particulars as to the plans of the League and the conditions of membership. These letters are coming from all parts of the world. The work of the League is being carried on actively in China, and it is expected that in a very short time it will be circulated in the other Foreign Mission fields.

Steps are being taken to bring the matter before the various ecclesiastical organizations of our country and to secure their endorsement and co-operation. The General Assembly of the Canadian Presbyterian Church has already taken the matter in hand to organize the work in connection with the work of their churches.

The League is unique in the fact that it has no organizations, no meetings, and no fees. It is simply a world-wide company of people who have taken the same vows and are seeking the same blessing.

The plan of the League is thus: Attractive cards are issued, bearing the following covenant:

"Believing myself to be largely responsible for the eternal salvation and religious training of my children, and realizing the need of God's grace for my own Christian life, I covenant with God to make it the rule of my life to gather together, each day, so far as possible, the members of my family, and together read some portion of His Word and pray for His blessing upon my home.

Husband
Wife

This card is signed by the husband and the wife, and sent to the headquarters of the League in Chicago, 602 Lakeside building, where it is filed, and in its place is sent without cost, a beautifully engraved wall card, certifying that "This home is enrolled in the Family Altar League," and bearing also the words of the covenant. A detachable portion of the card is given to the pastor as a reminder that the family is registered in the League.

Thus far all the expenses of the movement have been met by voluntary contributions of persons who were interested in the work. Into the homes of the members is sent each month, a series of daily Bible readings and other helpful material. A most kindly suggestion comes from the League that the churches of our country observe a "Family Altar Day;" the thought is not for some particular day to be fixed upon for all the churches alike, but if the pastor could devote the morning service on some day of his own choosing to this vital thing, at which time the need of family prayer in the home

Waning Catholicism

That the Roman Catholic Church is slowly and surely losing its great power in Europe is becoming more evident each week. "The Missionary Review of the World" says:

"German religious papers bring the news of Rome's continually increasing losses upon the continent of Europe. In Germany a surprising large number of Roman Catholic priests have entered the Protestant ranks recently. Six priests of the diocese of Breslau, Silesia, have resigned their offices lately and avowed their purpose of becoming followers of Luther, and one of the six is preparing for the ministry. The now well-known Thaddeus Engert, D. D., and two other ex-priests of Bavaria, are also studying evangelical theology, while in Budapest, Hungary, the Lutheran Bishop Scholz ordained two ex-priests a short time ago. The famous Roman Catholic theologian, Hugo Koch, of Braunsberg, has published a book entitled "Cyprian and the Romish Primate" as one of the volumes of Harnack's series of "Studies in Ecclesiastical History." It deals with the matter according to the recognized results of historical investigation, which are in sharp contrast with the standpoint taken by Roman Catholic authorities in general, so that our readers will not be surprised to hear that Professor Koch will no longer occupy the position of a Roman Catholic professor of theology.

In Russian Poland a peculiar Loavon-Rome movement has been started. Almost one hundred thousand Roman Catholic Poles have announced their separation from the Roman Catholic Church, and have founded a new denomination called the Church of the Followers of Mary (Mariawiten Kirche). They have a considerable number of beautiful churches, large parsonages, and well-kept cemeteries. The members of the new sect are scattered over the whole country, though their largest numbers are found in the big cities, especially in Warsaw and Lodz. It is to be regretted, however, that the new sect has simply gone from Roman Catholicism into a peculiar heresy, because it was started by Maria Felicia Koslowska, who claimed to be the representative of Mary, the "holy" mother of Jesus upon earth. A certain Bishop Koswalski has joined Mary Koslowska, and both are actively working for a movement to lead the Roman Catholic people away from the Pope and, as they express it, under the direct rule of the Lord Jesus Christ. In spite of the fact that the followers of the new faith are forced to acknowledge the rule of a woman instead of that of the Pope, the numbers of the Followers of Mary are rapidly increasing unto the weakening of popery in Russian Poland though not unto the strengthening of the Protestant forces.

Labor Appeals to the Pulpit

President of American Federation Urges Co-operation of Ministers

Samuel Gompers, president of the American Federation of Labor, has issued an address to "ministers of the Gospel," in which he defends labor unions and attempts to answer common criticisms. Extracts from the appeal appear below:

The Labor Union Not the Labor Question.

It is sometimes forgotten that the labor union is not the labor question. If every labor union in existence was wiped out the labor question would still be present, and that, too, in more aggravated form than it is today. It cannot be denied that unionism has brought nearer a solution of the industrial problem. It is easier and more satisfactory to deal with men collectively than to attempt to deal with them as individuals. As a matter of fact, in this day of great corporate interests, individual contracting has practically gone out of practice. Furthermore, if workingmen were to be denied the right to organize and to elect representatives to care for their interests, such denial could only result in a state of individualism which would end in chaos and anarchy. It is the fact that this right still belongs to them that makes our American life so free from so-called anarchistic propaganda, and which accounts for small response on the part of the American workingmen to such appeals. It seems almost superfluous to add that trades unionism does not indorse the plea for the disruption of our American form of government. Nowhere can be found more loyal citizens than in the ranks of organized labor.

The Right to Protest.

We are not opposed to employers' associations that are organized for the purpose of safeguarding the interests of their members, but we deplore "union-smashing" alliances of any kind that deny the same right to us. We would respectfully suggest that ministers of the gospel, who are associated with such organizations, are identified with societies to whose membership an adherent of organized labor, who believes in strikes, is not eligible, and that in the line-up which is taking place between capital and labor, these ministers seem to be against us. There are times when a strike is justifiable. God help us if the day should ever come when the right to protest is denied the workingman. In so far as these organizations stand for law and order, we are with them, but in their present attitude, which only makes for class distinctions, class privileges, and, as a result, class hatred, we are diametrically opposed to them.

The Employers' "Walking Delegate."

The manager or superintendent of a great corporation who refuses to deal with the elected representatives of the trades union who may not be in the employ of the corporation, does not seem to realize that he himself is the elected or appointed representative of a number of stockholders, thus practically becoming the business agent or "walking delegate" of his corporation. Taking human nature as one finds it, it would be only natural for that superintendent to be prejudiced against the workman who, representing his fellow-employees, dared to present a grievance in their behalf. To avoid this unpleasant and almost inevitable discrimination, organized labor prefers to appoint to this difficult task a man who cannot be touched by the corporation because of his aggressive interest in behalf of its employees.

Some General Misconceptions.

Certain misconceptions in regard to the position taken by the trades unions on the

question of equal earnings for all workmen, the color line, a "labor trust," and labor-saving machinery have made it difficult for many ministers to declare for organized labor. For the benefit of such we would respectfully submit the following statements:

The unions do not demand equal earnings for all workmen, thus reducing the skilled workmen to the level of the lowest. They do insist that a minimum or living wage be paid; but there is nothing in the laws of the American Federation of Labor or any of its affiliated unions that prevents an employer from paying any employe as much as he pleases. Nor in connection with this do the unions insist upon the employment of incompetent men. Where agreements exist, the employer can hire any man he pleases in compliance with the terms of the agreement. Where no agreement exists, the union exercises no jurisdiction in the matter, but in either case the employer has every right to discharge the incompetent, shiftless employe.

No Color Line.

The American Federation of Labor does not draw the color line, nor do its affiliated national and international unions. A union that does, cannot be admitted into affiliation with this body. A portion of the pledge taken by every candidate for membership reads: "I promise never to discriminate against a fellow-worker on account of color, creed, or nationality." Colored men are sometimes rejected, but there is no discrimination in such cases, as white men are more often treated in a like manner. Even in the South, where race hatred is so prevalent, the negroes have been admitted into the trades unions, while they have been barred from other organizations that are antagonistic to organized labor. The color barriers have been broken down by labor unions, and not his color, but his character, bars the negro when he is barred.

Not a "Labor Trust."

Trades unionism is not a "labor trust." A trust excludes the many for the benefit of the few. Trades unionism opens wide its door to every workingman in the craft, frequently reducing or abrogating the initiation fee in order to make it easier for the candidate. A trust is a close corporation; a trades union diligently seeks new members. Its officers are not high-salaried officials. They are usually underpaid, when one considers the character of the work and the other demands which are made upon them. The business agent of a labor union receives as his salary only the rate of wages which prevails in his craft. The international officers, who carry great responsibilities, which demand executive ability of a high order, receive only what is paid an ordinary clerk in the office of a corporation. It will be interesting to note that the term "walking delegate" had its origin in the action of a New York labor union which refused to pay the car fare of its business agent.

The "walking delegate" does not have unlimited power in the matter of calling a strike. The men do not blindly follow his dictates. The business agent can order a strike only when the question has been voted upon by the members of the union. He then simply announces the strike.

Membership of Trade Unions.

It has been and is now asserted that labor unions admit immoral and even vicious men to membership. The charge is malicious. Trades unions have character qualifications, and men are required to be "sober, steady,

and industrious workmen" before membership can be gained. It would be foolish to assert that the trades unions did not have immoral or even vicious members, but not to a greater extent than other organizations that are supposed to have a higher standard of ethics.

It is unqualifiedly true that trades unions have been and are directing their efforts to bring into their ranks importations from other countries that are not always considered desirable. But it must be admitted that the employers, and not the trades unionists, are responsible for the presence of this class of labor in our country. The employes brought them here. If they are good enough to be brought here and employed for profit by the employers, and the opponents of organized labor, who profess a high order of morality and good citizenship, then it follows as a natural sequence that they must be good enough for us to try and organize them in trades unions, and thus protect themselves, help and receive help for man's social and moral uplift.

The "Closed" Shop.

The principle of the so-called "closed shop" is accepted in everyday business life; why may not an organization of workingmen similarly make a bargain with an organization of employers?

The dealer will agree with the manufacturer to handle only a certain kind of goods. This is considered perfectly legitimate. Why does it seem unconstitutional when precisely the same bargain is entered into between the employer and his employes? The labor union says to the employer: "We will agree to furnish you with competent men at so much per day. We can control the men in our organization. They will abide by the contract that we shall make. We cannot control the men who are outside of our organization, so we ask you to employ only our men, thus making your shop a union shop. If these outside men will agree to make the same contract with you that we have made, we shall be glad to have them come into our organization, thus giving them the same privilege that we enjoy."

Relation of the Labor Union to the Non-Union Man.

The non-union man, by accepting lower wages and longer hours, sets up the standard of living for the entire craft. He may degrade the men who required years of hard work to bring themselves up to their present social and economic level. It is because of this fact that workingmen object so strongly to Chinese and Japanese immigration. But what about the non-union man who demands and receives everything that the unionist asks for? Surely, it may be said, he is not degrading the workingmen. That may be true, for the present. The time may come, however, when the workingmen of his craft may have a grievance which will require a united protest against the unfair treatment of the employe. Outside of the organization, that nonunion man may become a menace to our interests, even though he is receiving union wages and working union hours. He may be used against us. Furthermore, he is receiving the benefit of the years of sacrifice and hardship of his fellow-workmen without assuming any of the obligations of the union. He is quite willing to have others fight his battles, without subjecting himself to the perils of the warfare, and frequently his "conscientious scruples" against joining the labor union consist simply of an unwillingness to assume these obligations.

"Limitation of Output."

Limitation of output is sometimes urged against the trades union. This is untrue, but practically no attention is given the regular meetings of manufacturers and dealers in which they openly discuss and agree upon prices and the limitation of their product in order to maintain these prices. This applies to practically every great corporation. In some industries the producer will cut off the supply of the dealer if he sells the product cheaper than the price demanded. Meanwhile the same concern will insist on the workingman's right to sell his labor for whatever price he pleases. Every storekeeper despises the merchant who cuts his prices, but he will usually defend the workingman who cuts his.

We are sometimes accused of limiting the number of apprentices in a particular shop. But we have been compelled to resort to this measure at times because some employers have filled their shops with boys, who were frequently kept at work on a particular machine or on the same kind of special work, which enabled them to earn a man's wages in a year or two, thus not only depriving the full-fledged mechanic of his position, but, at the end of his apprenticeship, the young man found himself a "specialist," unable to pursue his craft as a journeyman, and therefore replaced by another boy, who would pass through the same experience.

In the matter of piecework, when the employers found that by hard spurts their employees could earn a little more than was customary, it frequently happened that a reduction was ordered in the piecework price, so that soon this system in many trades became "the pace that kills."

In practically every instance where the rules of the labor union seem unjust or tyrannical we have been compelled, in self-defense, to establish such laws as would guarantee us some protection against further encroachment by unscrupulous employers.

The extra five minutes at the end of the day in order to "finish a job" became a regular thing, and soon it lengthened into a quarter of an hour or longer, while frequently a protest brought only abuse. Hence, the apparently arbitrary ruling that under no circumstances must a man work beyond the time limit.

Moral and Ethical Value.

The labor union has an ethical value which is rarely appreciated. Labor halls have become social centers. Frequently helpful lecture courses are given. Social features, uplifting in character, are often supported. The labor press educates the trades unionist in technical matters, presents higher ideals, and urges better living.

I Killed a Robin

BY SIDNEY DAYNE

I killed a robin. The little thing,
With scarlet breast and glossy wing,
That comes in the apple-tree to sing.

I flung a stone as he twittered there;
I only meant to give him a scare.
But off it went—and hit him square.

A little flutter—a little cry—
Then on the ground I saw him lie;
I didn't think he was going to die.

But as I watched him I soon could see
He never would sing for you and me
Any more on the apple-tree.

Never more in the morning light,
Never more in the sunshine bright,
Trilling his song in gay delight.

And I'm thinking every summer day,
How never, never I can repay
The little life that I took away!

—Exchange.

Foreign Mission Notes

Miss Emma Lyon of Nankin, China, reports that there are ninety girls in her school. She calls urgently for another missionary to be associated with her. The society has not the money to send another worker this year. Miss Lyon is doing a noble, heroic work.

The program of the Foreign Society at Topeka will be turned over largely to the missionaries this year. There will be ringing messages from China, India, Africa, Japan and the Philippines. The returned workers from the fields will report of the work on the firing line.

Dr. Elliott Osgood of Chu Cheo will be the happiest man in China when he hears the good news. J. M. Tisdale and his good wife of Covington, Ky., have given \$5,000 for the erection and equipment of the hospital at Chu Cheo, where Dr. Osgood has so faithfully toiled. Mr. and Mrs. Tisdale will build this hospital in memory of their sisters, Anna G. and Aria C. Tisdale. They could not erect a better monument to the memory of their loved ones. After monuments of stone have crumbled to dust, thousands in China will rise up to call these names blessed. May this noble gift stir up others to do likewise. Most urgent appeals come for a Bible College in Nankin, China, \$6,000; a chapel at Lu Cheo Fu, \$2,500; a hospital at Laoag, Philippines, \$7,000; a kindergarten at Akita, Japan, \$1,500; a home for Dr. Shelton in Tibet, \$3,000.

The church at Beatrice, Neb., J. E. Davis, pastor, reports that Miss Myrtle Warren joins with the Sunday school in supporting their fourth living link. This is a great record for the Beatrice people.

The Foreign Society will use "Breaking Down Chinese Walls," by Dr. E. L. Osgood of China, as a mission study text book this fall and winter. "Bolenge," by Mrs. Dye, will also be used, besides many other excellent text books.

The Congo missionaries report a wonderful opening of the new station at Lotumbe, Africa. They start off with a membership of seventy-five.

Dr. W. N. Lemmon of Laoag, Philippines, reports 1,067 medical treatments for the month; 189 surgical treatments, 55 major and minor operations; six visits to outside towns, fifty-three professional visits in Laoag. Dr. Lemmon removed a tumor weighing eighty pounds and holding twelve gallons of fluid from a woman. This is the second or third largest on records, so far as he knows. Dr. Lemmon also reports for Laoag: 316 sermons, 7,442 hearers, 146 homes visited, 1,636 tracts distributed, 22 baptisms, five funerals, three marriages.

R. D. McCoy of Tokyo, Japan, reports three graduates from the Bible College this year.

In the last ten weeks there have been twenty-nine boys baptized in Damoh, India. W. B. Alexander writes that the missionaries are all well and happy.

B. L. Kershner states seven have been baptized in the central district of Manila.

George B. Baird of Luchowfu, China, writes that the little waiting room in the hospital, which is used for a church, is crowded to overflowing at the morning service. A suitable chapel is greatly needed. This building will cost \$3,000. It may be that some one will provide this amount for this purpose.

Dr. Dye writes that eighty-eight have been baptized at Monieka, and eleven at Lotumbe, Africa.

STEPHEN J. COREY, Secretary.

Cincinnati, O., September 1, 1910.

Church Life

—Do not delay ordering your first quarter supplies for the Bethany Graded Lessons.

—The first quarter begins October 1.

—Start the children of your Sunday-school on as true and adequate a method of religious instruction as they have in the day school.

—Some superintendents imagine they must grade the school before they have graded lessons.

—This is putting the cart before the horse.

—The grading of the school will take care of itself when you introduce a graded course of study.

—And a graded school will almost certainly backslide if it does not have a graded curriculum.

—This is one weakness of the Front Rank standard to which many Disciple schools are striving. It makes a virtue of grading the school without grading the course of study.

—No doubt our national Sunday-school leaders will soon add Graded Lessons to the Front Rank Standard.

—The publishers of Bethany Graded Lessons receive many inquiries as to whether the "Foreword" is included in the autumn quarter's textbooks. Yes, the "Foreword" is in all the text for next quarter.

—And that is one very important reason why your school should begin the Bethany Lessons, October 1.

—A Primary Teacher writes that she learned more in this "Foreword" about teaching her children than she ever knew before.

—Send today for a sample of the Bethany Lessons and for prices and order blank.

—When this paper reaches our readers the editors will be in attendance at the Illinois convention in Springfield. The capital city church is an experienced convention entertainer. Two national conventions have been held here and we predict that when the new First Church building is completed the brotherhood will want to "come again."

* * *

R. M. Cummings has removed from Harrison, Ark., to Barnard, Mo.

First Church, Oakland, Cal., will dedicate its new house of worship on September 11.

The last word from Mr. Rains was mailed in Honolulu. He has had a continuous ovation since he left Cincinnati.

Clifton Raah has been compelled to resign his pastorate at Plainfield, Kans., on account of ill-health.

Evangelistic meetings are being held at Cooksville, Ill. At the latest report there had been fourteen additions to the church.

Mr. and Mrs. W. B. Clemmer conducted a successful meeting at Woodland Park, Colo., during August. Mr. Clemmer is pastor of our church at Rockford, Ill.

W. R. Hunt writes that land has been bought in Wuhu for his home. Money is now needed for a building. It will take \$3,000 to put up a suitable home.

The church at Brewerton, N. Y., has been overhauled at a cost of more than \$1,200 and is now among the fine auditoriums of central New York. D. H. Patterson will shortly take charge of this church.

Dr. Burchart reports the erection of a store house in which medicine and other supplies can be kept. This is as nearly fire-proof as any building can be made in China.

R. D. McCoy, Toyko, Japan, writes that his home is rebuilt. The first house he erected was burned; the insurance money replaces the building that was destroyed.

The Topeka Convention begins on October 11 and closes on the 17th. There will be a registration fee of one dollar. This entitles one to a program and badge.

J. P. Myers, recently pastor of the church at Shelbyville, Ind., has accepted a call to Marion, Ind., succeeding J. Boyd Jones, who goes to Anderson, Ind.

The congregation at Estherville, Ia., are happy in the completion of their new church home, services having been held there on August 28.

The seventy-ninth annual session of the New York Northern Christian convention will be held at Bruant, N. Y., September 23-25.

At Lebanon, Mo., union services were held on August 28, services being arranged by the Ministers' Alliance in the interests of statewide prohibition.

Twenty-five hundred dollars is being spent in improvements at the First Church, Topeka, Kansas, and a new \$10,000 organ has just been installed.

A farewell reception was tendered Mr. and Mrs. C. A. Richard at Hutchinson, Kans., last week. Mr. Richard has been assistant pastor of the church there.

The missionary year ends on the last day of September. The books close at that time. All moneys intended to be paid this year should be in Cincinnati by noon September 30.

P. C. Macfarlane, general secretary for the Brotherhood of Disciples, stated in an address at Los Angeles that the Brotherhood now has a membership of 15,000, though it is but a year old.

The work at Corona, Cal., is progressing and the new part of the church building will soon be ready for occupancy. E. J. Harlow has occupied this pastorate for the past two years.

The Central district convention of Iowa Disciples was held last week at Newton. Several members of the faculty of Drake University gave addresses at the various sessions.

J. H. Gilliland dedicated the church at Macomb, Ill., Sunday, September 4, and after conducting an evangelistic meeting there, will hold meetings in Cedar Rapids and Nevada, Ia.

The Varneys opened a meeting at Belding, Mich., September 5. The pastor, Isaac Busing, has made great preparations for this meeting, and a splendid ingathering is looked forward to.

Charles Reign Scoville is now in a successful meeting at Litchfield. Benjamin Mitchell is our pastor there. Mr. Scoville has a new musical director this year, J. V. Baird, formerly of Spokane.

Clifford S. and Mrs. Weaver will not return to Japan for some time on account of the state of Mrs. Weaver's health. They did good work in Japan and are greatly needed there. They did good work in Latham, Ill., while on furlough.

It will be a great thing for the work everywhere if \$400,000 is received before the year closes. This will cheer the hearts of

the workers and will give a mighty impetus to the work.

Miss Stella Franklin, Mrs. George W. Brown and Miss Mary Stanley sail from Boston for Naples on the "Canopic," September 14. India is their destination. Miss Franklin enters upon her third term; Mrs. Brown on her second and Miss Stanley on her first.

Prof. A. M. Haggard, of the Bible department of Drake University, with his family, has been spending the summer at Pinecliffe, Colo., and supplying the pulpit at Central Church Denver, during August.

George H. Southgate, former assistant pastor of the First Church, Bloomington, Ill., has assumed the pastorate of the church at Colfax. No successor has as yet been appointed to fill his place.

Charles C. Wilson, of Bellefontaine, O., preached on "Labor's Greatest Need" at the evening service, September 4. Members of the labor union were especially invited to this service.

Recently at the Monroe St. Church, Chicago, J. Wood Miller gave a reading of St. Mark's Gospel. Mr. Wood gives this reading entirely from memory and in Norwegian and German, in addition to the English rendition.

Wilbur Forsythe Robinson arrived in Japan August 7, 1910. His weight is nine pounds; he is said to be worth his weight in gold. The Lord bless the lad and make him a blessing, and bless his parents who will have the training of him for service in the kingdom.

The Presbyterians are asking five dollars from every member and an aggregate of offerings of six millions. They hope to attain to this standard in a few years. The Methodists are aiming at a like amount. Last year they gave over two millions for Foreign Missions.

After a successful pastorate of three years at Troy, Kans., Jesse Bader has accepted the pulpit at Colfax, Iowa. While here, Mr. Bader will continue his studies at Drake University, after which he expects to enter the evangelistic field.

George H. Brown, of First Church, Charleston, Ill., who recently resigned to accept a call to Covington, Ky., has reconsidered his decision and will remain in Charleston, in response to the unanimous call of his congregation. Mr. Brown has occupied this pastorate for the past five years.

The church at Arkansas City, Kan., Thomas H. Pappellwell, pastor, reports seven additions on a recent Sunday. Their Sunday-school is on a contest with the school at Blackwell, Okla., and look forward to bringing the enrollment up to 600.

Evangelist Wm. J. Lockhart, of Des Moines, Ia., and the Linnt Brothers, of Lincoln, Neb., will begin a meeting at Sullivan, Ill., September 18. J. Will Walters, the pastor there, is superintending the erection of a tabernacle preparatory to the meeting.

A new church edifice was dedicated at Atlanta, Ind., Sunday, Sept. 4, with subscriptions that more than sufficed to pay the indebtedness. Several persons were present who attended the dedicatory service of the old church forty-four years ago.

For their annual rally day on September 25, the Sunday-school of First Church, Lincoln, Neb., has organized itself in military form, the intervening Sundays to be recruiting days, culminating in a review of the forces by the general superintendent on rally day. They are looking forward to a thousand in attendance.

Central Church, Des Moines, Ia., was reopened Sunday, September 4, having been

closed for six weeks for interior redecoration. The last number of their weekly church paper contains a pertinent article relative to the duties of the congregation to the chorus choir.

On August 28, Central Church of San Diego, Cal., held a dedicatory service, the occasion being the installation of a new pipe organ. The pastor, W. E. Crabtree, preached an appropriate sermon on "Worshipping God," taking up in his theme the place of music in divine worship.

The September issue of the Christian Banner, published by the Michigan Christian Missionary Society, tells of a plan to "besiege" the town of Flint in order that work may be opened up there during the fall. Flint is a desirable field, owing to its rapid development as an automobile manufacturing center.

J. F. Findley, of Ft. Collins, Colo., who is spending some time abroad, writes of attending the Passion Play at Ober-Ammergau. There were about four thousand people in attendance, for the greater part Americans. Mr. Findley expected to continue his journey to Rome.

The congregation of South Lawrence Ave. Church, Wichita, Kans., are looking forward to the erection of a new church. The rapid growth of every department in the church during the past three months has made it necessary for increase both in capacity and equipment. The pastor, C. C. Sinclair, feels that a new church is almost assured.

During the month of September Austin Hunter, pastor of Jackson Boulevard Church, Chicago, will give a series of Sunday evening sermons dealing with various social problems. The following are the subjects: The Gospel and the Labor Problem; The Gospel and Mammonism; The Gospel and Saloonism; The Gospel and Socialism.

Edgar DeWitt Jones, of First Church, Bloomington, Ill., was expected home last week from his vacation, which was spent in touring Europe and the British Isles. His congregation had made great preparation for a rousing welcome on his return, an effort being made to have at least a thousand in attendance at the Sunday-school, September 4. The Christian Century hopes to print two articles on the Passion Play from the pen of Mr. Jones.

Beckley Institute, the C. W. B. M. School at Beckley, W. Va., is doing a good work among the mountain boys and girls of this locality. All grades are taught from kindergarten to high school, this being the only school in the town offering the advantages of the higher grades. It has an enrollment of 346 pupils, and is in need of more teachers and better equipment.

Members of the Little Flat Rock Church near Rushville, Ind., celebrated the eightieth anniversary of the church Sunday, September 4, with a home-coming meeting. Many members from other states were present and reminiscent talks were made by former ministers and S. J. Corey, of Cincinnati, O. The church is said to be the oldest religious organization in the state.

President E. V. Zollars recently addressed the congregation of First Church, Warren, O., emphasizing in particular the obligation of the church to Christian education. Our colleges are giving us approximately three hundred preachers a year, but we are losing that many by reason of death or retirement, so that able and experienced men do not need to look for fields of activity; the difficulty lies rather in the direction of securing men for the open doors now awaiting them.

Jay Elwood Lynn, a former pastor of First Church, Springfield, Ill., and Warren,

O., has completed the first four months of his pastorate at Pueblo, Colo. During this time he has visited the entire membership of Central Church, and at a recent service reported the result of his findings. This included the number of workers, number of substantial supporters and many other details and will prove an interesting and valuable document for purposes of development and organization.

The wonderful Sunday-school at Nelsonville, O., had its Fall Rally, September 5, with an attendance of 1,208, and an offering of \$40. The Berean class had 512 men present, Loyal Women 124, Primary 200. The largest previous attendance was 978. The population of Nelsonville is only about 7,000. U. S. Cook is the pastor and leader in this remarkable work.

On Sunday, September 4, the new house of worship at West Liberty, Ky., was formally opened for service. The building is a handsome one of stone and brick, and furnished throughout in exquisite taste. J. W. Hatcher, formerly of Hamilton, O., has been minister of the congregation for nearly two years, and it was largely due to his efforts that this enterprise was accomplished. In striking contrast with the way in which almost all of the school and church buildings are built, the congregation at West Liberty has built this church without outside help. R. H. Crossfield, president of Transylvania University, Lexington, Ky., spoke at the dedicatory services.

In yielding up his pastorate in Kansas City, to become State Secretary of Missouri Missions, D. Y. Donaldson wrote a gracious communication to the Disciples of his state. He speaks feelingly of his love for his pastorate and his great satisfaction in the successorship of L. J. Marshall to this charge. "I find myself," he says, "standing with one hand extended to the weak and needy and one extended to the host who are strong ready to help. Blessed bond, if I may hold firmly to both and so become a double blessing. Such is my conception of the place to which you have called me." Mr. Donaldson speaks in words of frank appreciation of his predecessor in the secretarial office, T. A. Abbott, "who has put the best years of his life into this work. He has been generous to give me freely much help. He is now and offers ever to be my willing counsellor." Recently Mr. Donaldson's church gave a reception in his honor and that of Mrs. Donaldson, presenting the former with a gold watch and the later a handsome silver service. The Christian Century joins in wishing constant success to the new leader in Missouri missions.

The Englewood (Chicago) Church, of which C. G. Kindred is pastor, will mark its twenty-fifth anniversary by a two days' celebration, Sunday and Monday, September 18 and 19. At the morning service, on Sunday, the pastor will preach. At the evening service, Charles Clayton Morrison, editor of The Christian Century, will preach. On Monday evening, all the Disciples, ministers and congregations, of the city and vicinity are invited to rejoice with the Englewood Church. Mr. Morrison will address this meeting, speaking on the Edinburgh Missionary Conference and the London Anglo-American Conference on Christian Union. It is desired by the committee that former members of this great church, now residing elsewhere, send letters suitable to be read to the congregation. The reading of these will be an interesting part of the program. Such congratulatory communications should be addressed to O. A. Harding, Room 1201, 100 Washington St., Chicago. On Mr. Kindred's first Sunday after his vacation, large congregations greeted him and nine persons united with the church.

Southern California News Letter

The work of the new year in Southern California Missionary circles is fairly begun. A number of pastors were able to take vacations immediately following the Long Beach gathering. The secretary has had his fling at a vacation, has been conducting a meeting with Oscar Sweeney at Oceanside, filling the pulpit of the First Church on Sunday mornings, during the absence of the pastor in Alaska, and spending a few days each week in the office. In the midst of all this he has found time for a couple of days good fishing, and a surf bath often enough to make it interesting. Such a vacation puts him in such an attitude of mind that he feels now like tackling the more serious problems of the year.

On Thursday evening, September 1, the church at Santa Paula extended a warm welcome to the pastor, Dan Trundle and his wife. Addresses were delivered by representatives of the church board at Santa Paula and of the congregation and of the ministerial forces of the city. The formal installation service was conducted by the secretary at the close of the other exercises. Bishop J. P. Ralstin, of Ventura county, offered the installation prayer. Refreshments were served at the close by the ladies of the church. This was the auspicious beginning of what we earnestly hope and trust will be a most successful work. The promises of this work are very great.

One of the most self-sacrificing missionary workers in our Southern California field is Oscar Sweeney at Oceanside. He has done loyal service in this field for the past two years. He tried to get away last January, but the citizens rose up en masse and forbade any such action on his part. The result was that he remained. His church work has been done on the broad basis of community enterprise. He has stood personally, and his church as a body for everything moral and upright in the community and against every immoral and degrading influence. This is a dry town today, so a banker belonging to the Methodist church in that city told the secretary, because of the fact that Rev. Sweeney has remained in it. He has had the courage of a hero and exhibits the consecration of a martyr for the cause of the work there. His accomplished wife is no less important in the community and no less appreciated than is her worthy husband.

Pastor Clubb, of Pomona, will dedicate the new church at Oakland the 11th of September. He is a strong man for such a service and will without doubt accomplish the desired end, whatever that may be, in the matter of raising finances or the spiritual hopes of the people.

Pastor McCash, of Ontario, preached on Sunday night, August 28, at Beaumont. The mission here is to be under the supervision of the Ontario church during the coming year. They will support it financially, morally and every other way that is necessary until it becomes a self-supporting church. This is a splendid example for our churches to follow. All financial support for this church will be paid through the Southern California treasury and will be under the supervision of the Evangelizing Board though supported by the Ontario church.

Santa Barbara is looking toward the location of a pastor. Two or three splendid men are in view for this work. It is a church of great latent possibilities, the development of which means the establishment of one of the strongest churches in all this southland. The man with the ability to handle the situation will achieve success.

L. J. McConnell closes his work at South

Pasadena the first of October. He has done a successful work here, and though there are some problems that are exceedingly difficult, the work will be in far better shape for his successor than when he took hold of it. A strong man is needed for this place.

Sumner T. Martin is doing service at Redondo Beach during the summer, expecting to return to the Imperial Valley and take up the work under the board the first of October. The brethren at Redondo are very much encouraged and will be able to locate a permanent pastor before he has left them.

Willis S. Myers, state evangelist of the board, begins a meeting at Sawtelle September 4. His time is completely taken up till the holidays, and a number of calls for meetings that could not be filled before that time. His work was very successful last year, and with the splendid openings that are before him in this year's work, a record will no doubt exceed that of the last year. He is one of our best young evangelists and has given splendid satisfaction in the fields in which he has worked. The board was fortunate to be able to retain his services for this year's campaign.

Attention is now being directed toward our national convention at Topeka. The Western railway lines were very slow in making rates for the delegates from this section, but at least we have a report on the matter. Tickets will be on sale good going October 7 and 8, and returning up to and including the 31st. Round trip fare will be \$60, including Omaha as well as Topeka. We are in hopes that at least seventy-five delegates can be secured from Southern California, that a special train may be given us for the trip. Twenty-five persons will secure a special car. The route will be the Santa Fe from Los Angeles. We hope to be able to make a junction with the Northern California delegation and also pick up the Arizona delegation on the way. This will make a splendid company to travel with. Any who may be going will confer a great favor by sending their names and addresses to the secretary, 1005 Wright and Callender building, Los Angeles, Cal.

W. G. Conley is closing his work at Covina and expects to go to El Centro in the Imperial Valley and begin service with that church about the 1st of the month. Brother Conley has held two very successful pastorates since coming to Southern California, Redlands and Covina. He is known and loved for his works' sake. He has been for several years a safe and sound counsellor on the Board of the Southern California Christian Missionary Society. Through some sort of oversight he was left off the board this year. We have so many good men in Southern California that it is hard to put all who ought to be on the evangelizing board, without making it too unwieldy for the accomplishment of business, but a man like Brother Conley will serve well the interests of our co-operation in whatever place he may be.

The church at El Centro will begin the construction of a building on September 12. This building will be a great credit to the town and will make it possible to do a large and influential work there, in the county seat of this new county. Brother W. F. Holt, of Redlands, who has done so much for the development of Imperial Valley has been one of the largest contributors to the establishment of our work in that section. He is very liberal and during the three or four years of the development of the valley has expended in various ways an aggregate of \$10,000 or \$12,000 for our work there. Such consecrated and far-sighted men are an honor to our cause anywhere.

The Student's Aid Fund of nearly \$12,000 will be put in available shape just as quickly as possible. The plan is to invest this fund, which was raised at Long Beach at the con-

vention and use the interest only as a loan fund to students who are preparing themselves for Christian work. It is no doubt the foundation of a large enterprise for the furnishing and equipping of consecrated young people for the field in which they are so badly needed.

The outlook in Southern California for the coming year is a decidedly promising one. The new secretary has been kept exceedingly busy but the response and enthusiasm from the preaching brethren, of the board and of the congregations of the state, are such that results are sure and there is no slavishness in a work that is accomplishing the desired end.

F. W. EMMERSON, Sec'y.

American Missions

August achievements are most gratifying. Eight churches were organized; 550 persons baptized; 667 accessions by letters, statement and reclaimed; 1,217 total added to the church.

In the month twenty-one churches increased their gifts; five gave less; thirty-eight gave which made no contribution last year.

A godly Ohio sister, this week gave the A. C. M. S. an annuity of \$7,000. No safer or better investment can be made than in an annuity bond of the Home Society. Let others do likewise for our Master's and country's sake.

September of the centennial year gave the Home Society in total receipts, \$26,699.60. Of that amount the churches gave \$21,283.87. If September offerings of this second century year equal last, every missionary and station now supported can be maintained. No backward step must be taken; no backsliding in Home Missions is pardonable. Brethren please see to it at once that your congregation has a part in this blessed ministry. Send your remittances promptly, our books close September 30.

I. N. McCASH, Sec'y.

Ahead of Roosevelt in Africa

One of the most popular of the lectures conducted by the Chicago Daily News during the past year is that by Guy Walter Sarvis on his trip through the heart of Africa. Mr. Sarvis is now under appointment of the Disciples' Foreign Missionary Society to go as a missionary to China. He will be supported by the Hyde Park Church of Chicago. The slides which are used in his lecture are not only pictures, but works of art, done in the colors which are really found in Central Africa. Mr. Sarvis' journey was through the most unfrequented part of the African jungle, and he is one of four living men who have made this journey. He passed through the heart of the pigmy country and the great forest of which Stanley wrote. The journey from Mombasa on the east coast to Banana at the mouth of the Congo occupied five months, half of which time was spent in marching. The first part of the journey was through the country in which ex-President Roosevelt hunted during the past year, and the last third was over the historic ground traversed by Stanley in his Emin Pasha Relief expedition.

The lecturer combines the point of view of the traveler and the scientist in a way that makes his lecture fascinating to young and old, and to audiences of all degrees of education. He deals especially with the customs of the people, and gives a sympathetic interpretation of a life which to many seems only savage. Mr. Sarvis has a fluent and interesting delivery, and makes the audience feel that for the time they are with him in central Africa. Churches within reach of Chicago will do well to invite Mr. Sarvis to give his lecture before them. He is now

supplying the pulpit of the Hyde Park Church during the absence abroad of Dr. E. S. Ames.

Springfield's Welcome

The following communication from Springfield's three pastors to the Disciples of Illinois came too late for publication last week. It will have no effect now in inducing the wavering ones to decide to go, but it will suggest to the stay-at-homes something of the good things they are missing. At this writing the prospects are good for one of the best conventions Illinois has ever known. The following is the Pastors' Letter:

The Illinois Convention.

The Disciples of Christ in Illinois are invited to the State Missionary Convention which meets at Springfield Sept. 12 to 15.

The three churches of Springfield join in the invitation and will do all they can to make the convention great. The churches in the Capital city of Illinois have an honorable history which marks steady growth. The old First Church now has a membership of about 1,200, and is led in the work by Frederick W. Burnham. They are now undertaking the erection of a new building to cost, when finished, \$100,000. The church is in flourishing condition. The brethren of Illinois will behold the aggressive work of their people at the Capital.

The West Side Church, where the convention meets, was organized by the First Church in 1902, and started in a splendid building with ninety-eight members. Its membership now numbers 726, and last year saw the church building enlarged and greatly improved by the addition of the Bible-school department at an expenditure of \$13,000. John R. Golden, the present pastor has led in this development during two years.

The Stuart Street Church was organized in 1905, under the ministry of Charles Clayton Morrison, and has grown in a wonderful way. It now enrolls over 500 members. H. H. Jenner is the present pastor and with his people is planning yet larger work for the future.

The sessions of the State Convention will be held at the West Side Church, corner State and Edwards streets. Members of the reception committee will try to meet all incoming trains during the convention. If they should not see you at the station, take any car going toward the court-house, transfer to West Lawrence car, and get off at State street. Go one block north to the church.

The Brotherhood Sessions will be held on Tuesday afternoon at the Masonic Temple, one block south of the New Leland Hotel, and will conclude with the address of Arthur Holmes at the West-Side Church in the evening. A banquet will be served in the basement of the Temple at 5:30 p. m., for 60 cents per plate; 500 men are expected to participate. Special delegations are preparing to come from central Illinois cities and towns.

The Springfield churches propose to furnish lodging and breakfast to all delegates to the convention. Dinner and supper will be served in the basement of the church at 35c and 25c, respectively. Those preferring hotel accommodations can secure same at good hotels at 50c and up, for each person for room, two or more in a room. Information regarding hotels can be obtained from the committee.

Plans are under way for some special evangelistic services at the city Rescue Mission, on the streets and perhaps at the shops. It is our hope to have the convention leave a favorable and lasting impression upon the city, and to have the delegates carry away the most helpful results of their coming.

F. W. BURNHAM,
JOHN R. GOLDEN,
H. H. JENNER.

Kentucky State Convention

The annual gathering of Kentucky Disciples will be held at Owensboro, Sept. 18-23. Monday evening's feature will be the Convention Sermon, by Joseph W. Hagin. Tuesday's three sessions are devoted to the C. W. B. M., with addresses by Prof. Charles T. Paul, of the Missionary Training School, Indianapolis, on "The Secret of Power in Missionary Service," and "The Romance of Christian Conquest." Mrs. John Gay will deliver the president's address and Mrs. Ida M. Harrison will report the Edinburgh Missionary Conference. On Tuesday the President of the Convention, W. E. Ellis, of Cynthiana, will deliver an address. The general interests of the brotherhood will be represented by G. W. Muckley, S. J. Corey, I. N. McCash, Robt. M. Hopkins and others. We note that E. L. Powell will conduct a candle service on Thursday, at the Court House steps. The Sunday-school work occupies a large place on the program. H. W. Elliott, the efficient state secretary, will present a splendid report showing heartening growth in state missions.

Attention Topeka Delegates

Delegates who will send \$1 to R. K. Wilson, Box 50, Topeka, Kansas, who is chairman of the entertainment committee, will find awaiting them on their arrival at the registration and assignment tables at the State Capitol building, a program and a badge which will be given them without any delay. It will be impossible to send program and badge by mail, but the committee will have you located and your badge and program awaiting you at a special table for the convenience of those who have sent their names in advance.

The registration fee will be \$1. All delegates please remember this, that there may be no misunderstanding.

It is the desire of the secretaries of the different societies that this rule shall be enforced. At the Laymen's Convention at Chicago, concluding the series of Missionary Laymen's Conventions in the seventy-five different cities of the United States, a fee of \$5 was charged for registration. At the World's Sunday School convention at Washington the fee for registration was \$2. At the recent great Missionary Conference in Edinburgh the fee for registration was \$1. The \$1 fee is being followed quite generally by Christian Endeavor Societies and other religious bodies. The time has come in the history of our movement when a great deal of money is needed to handle the immense crowd that attends such gatherings as our National Conventions, and beginning with Pittsburg our secretaries insist that this plan of charging \$1 for registration, with program and badge accompanying this fee, should hereafter become the rule, and have asked that it be applied at Topeka, that all our conventions in the future may be handled in a satisfactory and dignified manner, worthy of a great people.

It is hoped that a large number of delegates will avail themselves of this foreword and secure rooms and their programs and badges in advance, saving themselves much worry, and the committee much work.

We are expecting daily to hear that rates have been granted by the Western Passenger Association. Already the break has been made below the two-cent rates, namely, a special rate from Louisville, Kentucky, and another one for the entire Pacific Coast, and the Western Passenger Association have granted us a rehearing. We feel that there is no doubt concerning their actions.

CHARLES A. FINCH.

Conference of Evangelists

The conference of the Interdenominational Association of Evangelists, which has just closed its sixth session at Winona Lake, was in many respects the greatest in its history. The following officers were elected: President, W. E. Biederwolf; Vice-Presidents, J. Wilbur Chapman, Tilman Hobson, William A. Sunday, and C. R. Scoville; Secretary and Treasurer, Henry W. Stough. Fifty-one members were received, making a total membership of 253. The following eminent speakers addressed the conference: Rev. G. Campbell Morgan, D. D., of London, England; Rev. George R. Stuart, Cleveland, Tennessee; Rev. Tilman Hobson, Pasadena, California, and Rev. A. P. Gill, of Kansas. Measures were adopted by the association looking toward the improvement of evangelistic methods, the high moral and spiritual character and the practical efficiency of the members of the association for evangelistic work. There were over two hundred members of the association in attendance at the conference, among whom were many of the most prominent evangelists of the country.

Rates to Topeka Convention

Up to this date the railroads of the middle west have made concessions for a two-cent fare only. Dr. I. N. McCash, of the American Society, says that every pressure has been used to secure the best rates. Success has especially crowned their efforts in the case of the Pacific coast. The Santa Fe will sell tickets on Oct. 7 and 8, from the Pacific coast to Topeka and return, at the rate of one fare for the round trip, viz., \$60, with going limit of 15 days and final return limit Oct. 31. Tickets at this rate will be sold via diverse routes going and returning, viz., one way via Albuquerque or El Paso, and the reverse direction via Ogden, or vice versa. Tickets reading one way via Portland will be sold at rate \$15 higher.

Topeka and the Sunday-school

Topeka is getting ready for a great convention in October. A recent visit has revealed all in readiness for the oncoming hosts. Among the attractive features of the convention will be the Bible-school sessions on October 15 and 16. The program opens with a monster parade at one o'clock on Saturday, under the direction of D. P. Gribben, of Kansas City. At least 5,000 men, members and friends of Adult Bible Classes are expected to participate. Topeka has promised 300; Lawrence has a class of 100 that will come, Kansas City and Jackson County, Mo., will have more than 1,000 men over for the day. Governor Stubbs will head the procession and will deliver the first address of the afternoon session along lines of civic righteousness. The parade will be reviewed by 5,000 women and children banked on the beautiful entrance steps to the Kansas Capitol Building.

Following the address of Governor Stubbs, will come an address from the National Bible School Superintendent, and another from Hugh McLellan of Texas. The afternoon session will also include the Front Rank recognition service when all 1910 Front Rank schools will be appropriately recognized and congratulated.

Between the afternoon and night sessions, there will be two conferences. The first will be held in the First Christian Church and will be in charge of Mrs. Myron C. Settle, for the elementary workers. All workers and teachers in the Cradle Roll, Beginners, Primary and Junior Departments will want to attend this conference. The other will be a Teacher Training Luncheon in charge of Clarence L. DePew, the Illinois State Superintendent. The work of training teachers is certainly the greatest work of a Bible-school, hence there is urgent need that this fundamental service shall receive careful attention.

The night session is to include two addresses from Bible School specialists. R. P.

Shepherd of St. Louis will speak on "The Church and Religious Education," and Herbert Moninger, of Cincinnati, will give an illustration on "Men's Work in the Bible School."

Sunday morning Myron C. Settle, the Kansas man, will conduct the record Bible-school of the convention in the Auditorium. He has set for his aim, 4,000 in attendance, and he asks all persons coming to Topeka to bring their Bibles for use on Sunday in this Bible-school. This will probably be the largest Bible-school service ever held among our people.

Certainly there will not be a dull moment at Topeka for Bible-school workers and many of them should plan to attend. The state men will also meet in conference each morning for the discussion of Front Rank standards.

ROBT. M. HOPKINS.

National Sunday-school Secretary.

American Society Program Features

Friday, Oct. 14, is the American Christian Missionary Society's day at the Topeka Convention. Besides the report of all the branches of this society, and the Presidential address, by Peter Ainslie, of Baltimore, addresses are to be delivered by L. W. Marshall, Independence, Mo.; Albert Clot, of the American Waldensian Society; Secretary I. N. McCash, on "America's Challenge"; John R. Ewers, Pittsburg, on "Church Extension"; and C. M. Chilton, St. Joseph, Mo., on "Strangers Within Our Gates." The latter two divide the evening session between them. The annual meeting of the National Board of A. C. M. S. will be held in the First M. E. Church, Tuesday, Oct. 11, at two p. m. Life Directors, Life and Annual Members constitute this board.

The wheat crop of France is said to be 67,000,000 bushels short this year. French merchants are buying wheat in New York.



DRAKE UNIVERSITY AND CAMPUS

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students. The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

Free from the limitations of man-made creeds and sectarian domination; has a faculty of earnest scholars, each an expert in some branch of Bible study; maintains that spirit of loyalty to Christ which leaves the mind free to "prove all things and hold fast to that which is good"; has organic union with a large and rapidly growing university and affords an opportunity of hearing in lecture or recital many of the most famous world characters. Des Moines is an educational, artistic, industrial and religious center.

MEDICAL MISSIONARIES

Drake University has more Medical Missionaries in the field than

any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

Scholarships for Bible College Students

Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

OTHER COLLEGES

College of Liberal Arts
College of Law
College of Medicine
College of Dentistry
College of Education
College of Fine Arts

For announcement or other information concerning the work of any one of these colleges, address

Drake University, Dept. E, Des Moines, Iowa

The Essential Significance of Graded Lessons

RULING PRINCIPLE

The new education puts the pupil at the center and requires the instruction to be adapted to his needs. The history of education shows that the pupil for a very long while was denied this central position. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil, and the consequent needs of the pupil, receive first consideration. Modern psychology, particularly the study of the child-mind, has shifted the educational center from subjects to persons.

BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

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